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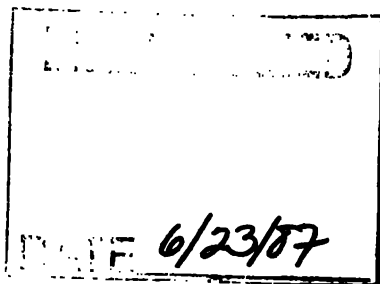
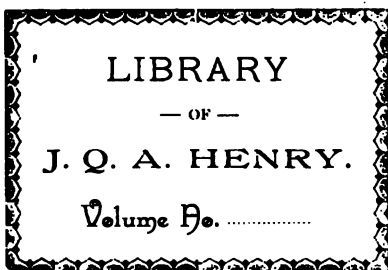
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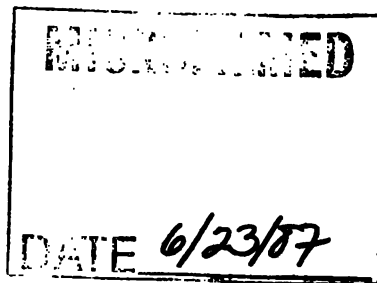
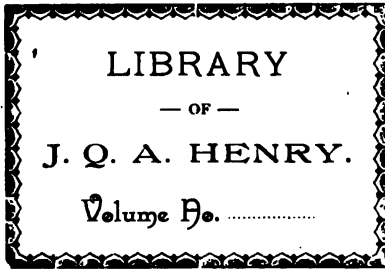
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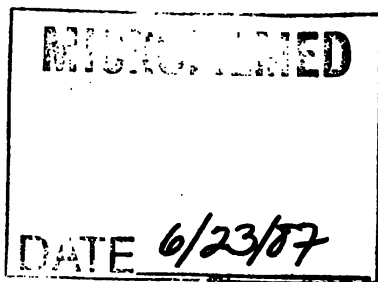
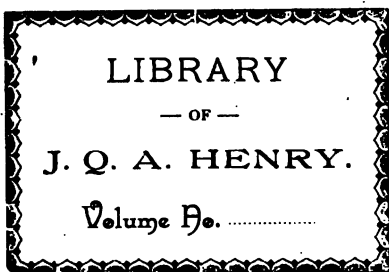
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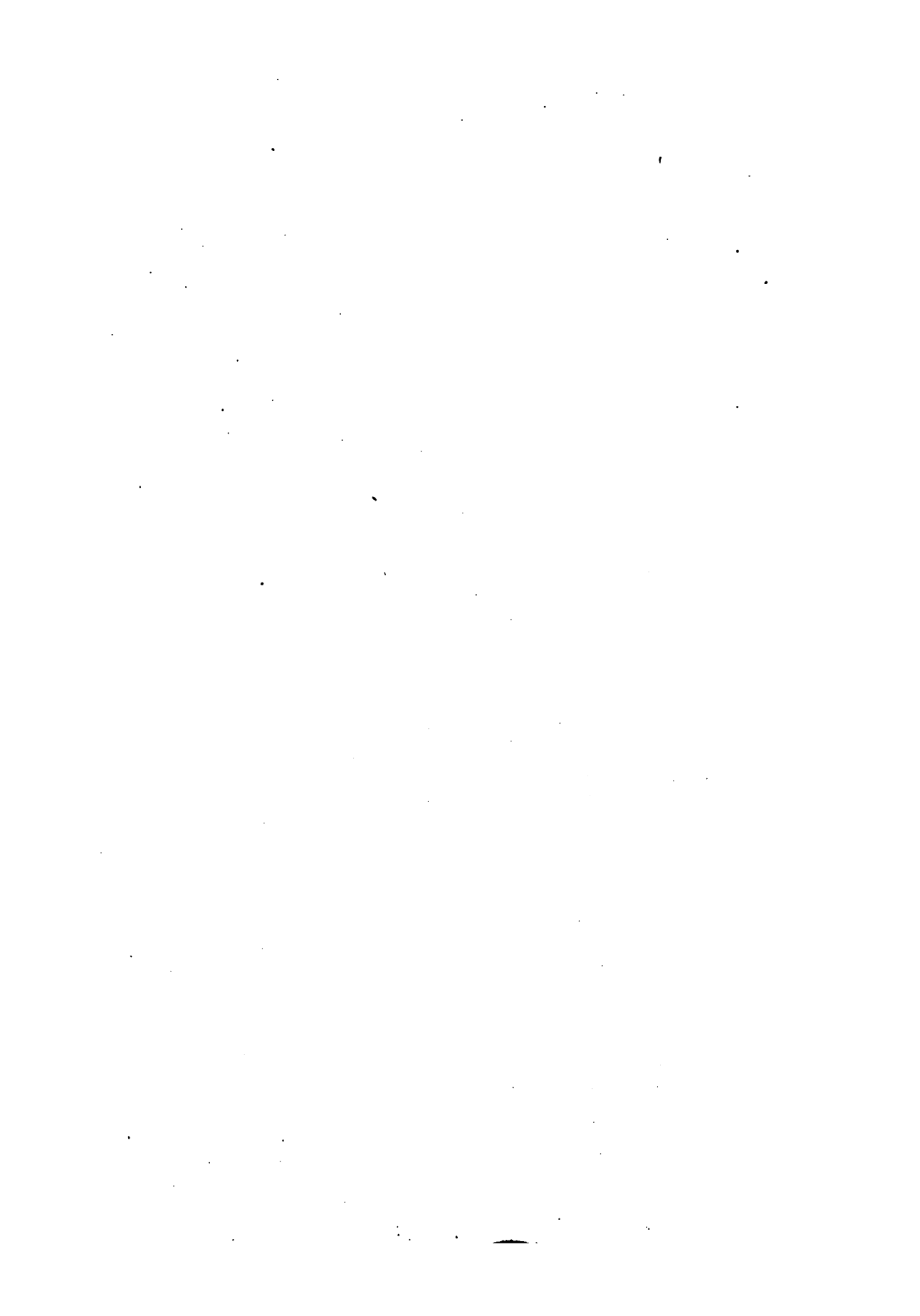
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THE
GRAVES--DITZLER:

OR,

GREAT CARROLLTON DEBATE.
INFANT BAPTISM,

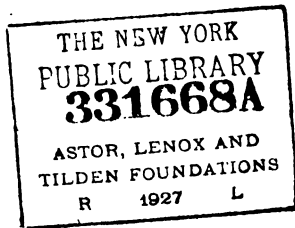
BY

J. R. GRAVES, LL. D., and JACOB DITZLER, D. D.

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PUBLISHER'S INTRODUCTION.

Infant Baptism, outside of Baptist churches, has met with almost universal favor. It is practiced now by nearly all religious denominations. And though its history does not reach back to the Apostolic era, it must be admitted that it is right hoary with age. The discussion therefore, of a rite so widely practiced, and of respectable antiquity, can but challenge the earnest attention of pious men.

A singular fact in regard to this rite, is that among those who practice it there has been endless disputation. At just what age a child should receive the rite; whether the children of Christians and infidels may alike receive it; whether it may be regarded as a means of grace; whether it introduces the child into the church—these and many other questions have provoked a world-wide controversy. But Baptists, ignoring all these minor questions, assert very boldly that the rite itself is wrong. Methodists and others disagree with us. And this is the point in debate—the great issue between Baptists and other denominations.

Infant Baptism is either right or wrong; if right, it ought to be practiced universally. Every child born into the world ought to be baptized. This no one can deny; for if one infant is a fit subject of baptism, all infants are. But to baptize all infants, would make the church as wide as the world, and it would, of course, differ in no wise from the world. By this possible result all men may judge.

Again, the baptism of infants either does good or harm in the world. If it is really a means of grace, or even a channel through which grace flows into the heart, it does, beyond all question, do good to the passive child, and ought to be administered to all. But if it did this, there would be no need for a Savior's precious blood.

But this question can be settled only by the Divine Law. If authorized by the Word of God, we have no right to trouble ourselves about the consequences. God is too good to do wrong, and he never could therefore establish a rite, the resultant influence of which would fill the world with evil. But the New Testament is itself the standard of right and wrong.

If the law for Infant Baptism, or a single example of its administration can be found in it, the controversy on this subject should end forever.

Has such a law or example been found? The reader must answer this question himself, after he shall have read this work. We publish and send it out to the world, in the hope that it may lead men to love and practice the truth. With this desire we give it into the hands of God, and pray that he may use it for his own glory.

W. D. MAYFIELD.

MEMPHIS, May 10th, 1876.

THE
GREAT CARROLLTON DEBATE.

SECOND PROPOSITION.

INFANT BAPTISM, AS PRACTICED BY THE METHODIST CHURCH
SOUTH, IS AUTHORIZED BY THE WORD OF GOD.

DR. DITZLER Affirms.

DR. GRAVES Denies.

[DR. DITZLER'S OPENING SPEECH.]

GENTLEMEN MODERATORS:—With Dr. Graves we agree that this subject has been treated superficially. Yes, by both parties to it. That both parties have largely, some exclusively, relied on superficial, outside issues and accidents of the general issue, both for defense and attack, instead of discovering some great and solid principle of truth around which all else revolves as connected with the matter. We are glad to see from his previous article in *The Baptist* of last August that we can have a fair and, I hope, full discussion on the real principles involved.

It is agreed by all parties to this question that infant membership, the greater matter, the genus, necessarily carries with it the less, the species, baptism, and therefore we are under no particular necessity to discuss the species, baptism, unless we prefer to do so. We, however, will do so, and elaborately at that, in due time and order.

Nor do we propose to be drawn aside from the main issue involved by minor, outside ones. In discussions of this kind,

we often see, by arts of attack or defense, both parties drifting far off from the main question, and side issues, not involved in it, consume all the time. To quote what the learned say, when they, on all sides, can be quoted for a dozen antagonistic points here, is not to the matter. Hence, this book, the Bible, and generally in plain English dress, will be our standard throughout. It is a Bible question, and by that book it must stand or fall.

My first great object will be to prove that God's people, the "saved by grace," in all ages, all time, constitute *the church of God*, the foundation and source of whose salvation was and is the redemption of Jesus Christ, "the beginner and the finisher of *the faith*" or plan of salvation, by which all are saved. And as morally responsible parties are to exercise faith, in order to obtain this salvation, yet infants are born within its gracious embrace and influence or provisions, so while adults are required to have faith and exercise the virtues of religious life to enjoy membership in God's family—flock, yea, household, church—infants are members thereof without need of these, and until by actual transgression and rejection of God, adults are entitled to their place in the church, and do have it; so infants until they grow to rebel and transgress and take on a positive character of active sinfulness, are entitled to recognition in God's church. This entire hour shall be devoted, therefore, to the one great point, that carries all else with it—the oneness of God's church in all ages, through all dispensations, especially the two great dispensations known as Mosaic and Christian.

Let it be understood, we do not confound church and state, the fleshy, national and spiritual Israel. We recognize the difference fully. But who can point out God's spiritual Israel to-day? Where is there a complete organization that corresponds to it? Who can show it? Let this be remembered, for in just this phase of God's ancient church will our opponent have to make his issue.

It is a little remarkable that John the Harbinger should come and preach steadily for six months "to prepare the people for the Lord" at his coming, and with an eye to that should bap-

tize, that Christ might have a proper occasion of being made known or manifested to Israel—shown openly, known. See Robinson on (ophaneroo) and John xxi, 1, 14; 1 John i, 2; John i, 31. Yet never once uses the word church, though he announces the Messiah as about to “thoroughly purge his floor,” elevate, purify and separate the chaff from the wheat, and repair thus “the breach.”

Jesus Messiah comes, is announced by “the baptizer,” and for over two years never names the church, so far as our documents go, and in all his discourses only twice, and then as a familiar term: Matt. xvi, 18; xviii, 17. This leads us to a strict, though brief inquiry as to the use of this word church. The New Testament gets it from the Old, all must admit. The Greek New Testament word is *ekklesia*, meaning called, called out, assembled, congregated, and by way of eminence, applied to God’s people as the called. It is the immediate translation of the Hebrew *khehal*, meaning called, assembled. In the Greek Scriptures and Apocrypha familiar to the Jews, the word constantly occurs and is appropriated by the Savior and Apostles from the same which they used constantly.

Like baptize, sanctify, etc., it is used both in a secular and strictly religious sense. Often in both the Old and New Testaments the word is applied to secular, worldly assemblies as well as to God’s people. These are facts all admit. Hence the connection must show in what sense the word is used, as in all other words. Our James’ translators never render the term by church in the Old Testament, and some often render it congregation in the New, where we have church.

Not only does the word constantly occur in the Old Testament, but a few quotations will show that it was familiar to the literature of Jews before Christ, as it is now to us. For example, in the uninspired books B. C., 1 Maccabees xi, 56, we read, “Joshua fulfilled his word, etc. Caleb for bearing witness in the church (*en ekklesia*) received the heritage, etc.”

Ecclesiasticus xxiv, 2, (1 in Greek) “in the church (*ekklesia*) of the Most High shall she open her mouth”—speaking of the coming Messiah under the name of Wisdom. Again, xlv, 15, speaking of the holy and good of all ages, naming

Enoch, Noah, Abraham, etc., etc., he says, "the church shall show forth their praise," etc.

With this we must remember they used the word in a double sense just as we do now, the one as we do congregation, or individual parts of the great family of God. To such a conception of God's people they, as we, applied various terms, of which the leading two were *ekklesia* and *synagogue* (synagogue.) This term is used throughout the Old Testament and in the New for an assembly of the church. So James uses it ii, 2; Ps. xl, 10, 12, *ekklesia* is interchanged with synagogue (*synagogue*). The term Christ used is in this sense, Matt. xviii, 17, 20. It means an assembly, congregation, quite the same as church. Then they, as we, used it (church) to represent all God's people on earth, as, e. g., Eph. ii, 22, 23; Col. i, 18, 24; I Cor. xii, 13; Tim. iii, 15, etc.

The two occasions Christ had to use it, in the first it occurs in the broad sense of his whole church as an institution on earth, with all its agencies and functions. Matt. xvi, 18. In the other, it is in the other sense of a local congregation—tell it to the congregation—the membership in affiliation with that offending brother who is to be cut off, excommunicated.

Now it is perfectly plain that as now, we can only know and come into visible, tangible contact with God's great spiritual family, "the church of the living God," outwardly, we repeat, through means of its congregational, which is its visible representation; yet these, aggregated, constitute at least the greatest part of his spiritual church (invisible on earth) so called, i. e., in this sense of representing all his, but in these assemblies, associations, congregations, its working and official acts are manifest, and in these we have our recognition to membership, and ordinances are administered, church duties recognized; so it was in the former time. It only wants a glance of the eye at what confronts us to-day, to see all that confronts us as to the past.

We have thus elaborately explained these matters, and the differences between the spiritual church as a whole, and its doings as a people separated into visible, tangible assemblies, that you might have a clear conception of the way member-

ship in all ages has been recognized officially, and a knowledge of this question.

Hence, as now, so anciently, sinners might assemble, and did assemble, with God's people in the temple, (in the synagogues later) corresponding to our churches built now, mingled with them; and, as now, so then, in the fellowship of the church visible, represented by its congregations, there were "sinners in Zion." So now, and in apostolic days as recognized by Christ, Matt. xviii, 17; by the parable also, "Let both grow together."

Now, then, *in every sense that God now has a church on earth, with its offices and ordinances visibly displayed, its functions acknowledged, he had in the past ages, and essentially for the same ends.*

Let us carefully now take up each point involved, and then weave them all into one solid texture. Then God had a people in the ages before the incarnation, called throughout the Old Scriptures, the uninspired Apocrypha, and in the New Testament, called the church, in which infants were recognized as members or having membership.

1. The Old Testament term, we have seen, occurs constantly. The one borrowed in the New, Christ and Paul as Jews to Jews use a term for long centuries familiar, and used by them exactly as by us, in a three-fold sense (1) for any assembly, secular, etc.; (2) for individual congregations of God's people; (3) for the whole family of God.

2. In the Apocryphal writings before Christ, we see, it is used exactly as in the New Testament, for all God's people.

3. In Acts vii, 38, "This is he that was in the church in the wilderness."

In Hebrews ii, 12, Paul quotes it from David as found in the Psalm xxii, 22, eleven centuries B. C., "In the midst of the church, will I sing praise unto thee." Here now we have Paul applying the word church to the people of God in their spiritual capacity, praising God. The only question here is, did he use it in the carnal sense, or as we, in the religious sense. The words and the connections both make it plain that he uses it

as David meant it, in the religious sense. Read the entire connection :

Hebrews ii, 9. But we see that Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11. For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren ; in the midst of the church will I sing praise unto thee.

13. And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

Here notice—Jesus Christ, we all agree, is the party here referred to by David and Paul. That he is here represented as the captain of their salvation, who in bringing many sons unto glory, should be made perfect through sufferings. He sanctifies them, is one with them, all one, and calls them brethren ; nay, they are the children which God hath given him. In no place in the New Testament is the word church used in a clearer light for a spiritual, religious body.

Indeed, but for the blinding influences of party prejudices, it might and would naturally be asked, did not the great Jehovah desire the people he led, planted as a vine, legislated for, was a husband unto them, engraved them on his hand, did he not desire, and legislate for them, that they might be a spiritual people? And if they, or any part of them failed, whose fault was it? Was it not theirs? Does he not ask, “ What more he could do that he had not done? Do not many, yea, thousands fail and millions now, and hundreds of millions, to comply with God’s laws and terms ; but does it prove that he has no spiritual church, or that the failure is because of any essential defect in his economy ?

We have shown now, that in the centuries before the incarnation, God had a church, in the New Testament sense of the word, when properly and religiously, not secularly, applied.

Second, though not necessary to our point, yet because men have been so wild on this subject, that we wish to place it in

the clearest scriptural light, that all may see and understand, we proceed in the second place to show that they worshipped God and kept his ordinances, read and heard read the scriptures in family capacity and as visible congregations as now. They had their family services, as the case of Abraham, Gen. xviii, 19; Job, Zachariah, Joshua, xxiv, 15, etc., show; in the temple, in the great congregation, Psalms xxii, 25; the assemblies of the upright, xxvi, 12; cxlix, 1, 2; xv, 1, 2; lxxxv, 1, 2, 7, 10, 11, etc.. etc., and after the captivity they worshipped in synagogues as well as in the temple. The whole Bible is full of proofs that they had church order, rules, regulations, elders, deacons or officers of the special congregations as we have now; indeed, after which ours in Apostolic days were clearly chosen, as Lightfoot, Webster, Selden and others show. That members were liable to expulsion then as now, for immorality, etc., Ezra x, 8; v. 12, 13; 1 Kings ii, 26, 27, as well as Gen. xvii, 14; John ix, 22, 34, 35; xvi, 2, show. The Jews had twenty-four great and prominent reasons enumerated from the books of Moses, for which they excommunicated people.

Both Lightfoot and Selden copy them at length, the one in his *Horæ Hebraicæ et Tal*; the other, in his *Sunedriis*. In it occurs this language: "Whosoever is excommunicated by the president of the Sanhedrim, is cut off from the whole church of Israel." In some cases they were suspended till reparation, confession, etc., could be made; if not, and found guilty, they were shammatized, (corresponding to our anathematized; 1 Cor., xvi. 22. See Buxtorff and Castell on this word; latter, page 3795-6), "excommunicated totally and finally." Yet these expulsions did not forfeit an ordinary citizen's political rights. Nay, often all their highest political franchises were taken away, yet their religious and ecclesiastical rites, laws, and privileges were allowed and exercised by them, though church and state were so united there. Yet you see in all this they were distinct also. At times, the state from without, conquering state, as Rome, or the overpowering the authorities of faction, or other influences, changed the ministry, interrupted the order of things, but that was no

more a peculiarity or accident to the church, than that such things have been since the days of Paul. During the late war many, many just such things occurred.

3. This church was spiritual in the same sense that the church is spiritual *to-day*. It had bad ministers and members in it then, laws to regulate their conduct; it had bad members and ministers in it in Paul's and John's day, Acts xx. 29, 30; Gal. xi. 4; 3 John, iii. 8, 10; 2 Peter, ii. 1; and as we have now.

1. Jesus Christ was their spiritual life and the object of their faith. You are all aware that dividing our Bible into chapters and verses is a modern invention, accomplished in the sixteenth century. Often the divisions are very unfortunate and break the connection, as all scholars agree. In Hebrews, from the last of chapter x. to xii., this is done. Paul tells us, Hebrews x. 38, 39: "Now the just shall live by faith." Here he lays down a great truth, copied from the Old Testament (Hab. xi. 9.) Yea, "believe to the saving of the soul," 39. He proves this from the record of the worthies in the Old Testament whence he drew his text. The catalogue runs clear through the eleventh chapter—they died in faith. "Moses esteemed the reproach of Christ." Abraham, as Christ tells us, saw Christ's day, and was glad. These, then, all proved, fully tested the fact that it is by faith the just live. They are, therefore, (ch. xiii. 1, 2), "a cloud of Witnesses" to the saving efficacy of faith in Christ, as those who saw the promises afar off * * and embraced them," (xi. 13); and, therefore, (xii. 2) Jesus is declared to be "the founder (beginner) and the finisher of the faith" (*taes pisteos*) presented ch. x. 38, 39, illustrated throughout ch. xi., making the cloud of "witnesses" to it, with the Jesus whom he introduces in chapters i. and ii., as the one whom angels adore, the captain of the salvation of his people, and hence "the founder and consummator of *the* faith." In James' version, the definite article (*taes*) is thrown out, and, in italics "our" is substituted, destroying the beauty of Paul's sense, as far as possible.

Jesus Christ then was the object of their faith. This is

further taught in 1. Peter i. 9, 11; John i. 12, 18; Gal. iii. 6, 9; 1. Cor. x. 3, 4; Hebrews iv. 2; Is. liii. 4, 6, 11.

1 Peter i. 9: "Receiving the end of your faith, even the salvation of your souls.

"10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you :

"11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

John i. 12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name :

"13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God ;

"14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

"17. For the law was given by Moses, but grace and truth came by Jesus Christ.

"18. No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him."

Here we learn in John that before the incarnation, declared in verse 14, he, Christ, "was in the world; the world was made by him;" as verses 1 and 3 declared "all things were made by him," and "without him was nothing made that was made." But not only is he the source of all favor and creative energy, 3, of "life," 4, and "light," 5, but all *regenerating grace* is through him ; ch. v. 12 and 13; all who believed "were born of God." Then he recurs to it in verses 17 and 18. No man ever saw God. He is only revealed through Christ. Hence the only begotten Son, this Word, this source of all light and life, revealed or declared him. Moses gave the written law, but (not as in our version again where the translators never knew what John was talking about, leave out his definite article "THE") *the law* was given by Moses, but *THE GRACE* (*he charis*) and the truth came through (*he alaetheia*) Jesus Christ. See, too, how he contrasts the "they and them" with the "we" and "us" of verse 14, where he was incarnated and *tabernacled* (*eskenosen*) among us ; dwelt in a veil of flesh as his glory anciently shone in the tabernacle, from which name comes the verb in the Greek here. How beautiful !

Now let us see another example of how the light and the truth were revealed to them in Moses' day.

1 Cor. x. 2. "And were all baptized unto Moses in the cloud and in the sea."

3. "And did all eat the same spiritual meat."

4. "And did all drink the same spiritual drink; for they drank of that spiritual Rock, that followed them; and that Rock was Christ"

Need we comment on this language to show that Christ comes unto his own, and that they were born of God? They ate spiritual meat, drank spiritual drink; hence they drank of Christ, the Rock of their salvation. Was that spiritual?

Do you desire more? Does not Paul show at length, Rom. iv., 11, Gal. iii. 6, 9, that Abraham, the representative man, before the ceremonial or ritualistic day of the church, and David, the representative of the ritualistic age or dispensation, were both pardoned exactly alike, by faith, and both as we are? Does he not tell us, Heb. iv. 2; Gal. iii. 8, that the Gospel was preached to them under both dispensations? Do you want a sample of how it was preached?

Isa. liii. 3, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

4. "Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted.

5. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7. "He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

8. "He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgressions of my people was he stricken.

* * * * *

11. "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

Ah! what preaching was this? Would that we had more of it now, instead of so much mere twaddle, butterfly rhetoric

- and emasculated preaching we too often hear! Here Isaiah, standing at the temple door, or by the altar pointing to the bleeding lamb as the type of the great sufferer, represents him as already having come in the flesh, as already having bled, died in our stead. For he was as a Lamb slain from the foundation of the world, to the faith of those who saw afar off and embraced the promises. Thus Isaiah uses the present tense and speaks of Christ's work of redemption as though already accomplished eight hundred years before he actually hung upon the cross.

4th. So these people of God, stretching through the ages, all gathered to the cross, as the trophies of redemption through Jesus Christ, to whom all in heaven will owe redemption; to whose blood all redeemed ones will ascribe their salvation. Paul, in his burst of holy enthusiasm, applies the term church in the strongest and most emphatic sense.

Heb. xii. 23. "To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

What a strong expression. The general assembly and church of the first-born which are written in heaven; in the Lamb's book of life. Wonder if there are any infants there? If so, as on earth, so in heaven, they constitute a part of the church of the first-born—of those in heaven.

Ephesians iii. 14. For this cause I bow my knees unto the Father of our Lord Jesus Christ.

- 15. "Of whom the whole family in heaven and earth is named."

Here the Apostle's eye sweeps the whole human horizon; over all time, past and future; God's church is composed of God's whole family in heaven and on earth, and they are all named in honor of Jesus Christ. Hence in coming to Christ we now are represented as joining them thus:

Heb. xii. 22. "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

It is this august body that we of the Christian Dispensation are represented as uniting ourselves with, in accepting Christ, which Paul denominates as quoted above, "the general assembly and church of the first-born."

5. To the Church, developed out of God's covenant and assurance of redemption, in all the prophets, God gave promises of perpetuity, permanent success and constant development into broader and more extensive proportions until the consummation of all things.

Of these, such as Isaiah xxx: 5; xliii: 32; xliv: 4; lviii: 11-14; xlii: 19; lix and lvi entire, applied in part by Paul, Gal. iv: 26-28; Rom. xi: 1, 5, 7, 11, 16, 26 are sufficient samples.

Let us examine and apply some of these constant promises of God to Israel. If they are not true and God's promises false, where can we stand?

Isaiah xlix: 5. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

6. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.

8. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.

9. That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves.

13. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people and will have mercy upon his afflicted.

"14. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

"15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.

"16. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

"17. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

"18. Lift up thine eyes round about, and behold; all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

"19. For thy waste and thy desolate places, and the land of destruction shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

"20. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell.

"21. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

"22. This saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."

How strong, how complete these promises. Were they true, or were they not?

They, in large part, yet remain to be fulfilled. But who believes that all Gentile nations, the fulness of the Gentiles, were to be converted and brought as such, to the national Israel; the political, or politico-religious Israel? Nobody. The New Testament writers apply these prophecies to the conversion of Gentile nations, and we, and all Christian expositors, so apply them. Do we believe them? But God's remnant, the preserved of Israel, were to be given for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, 5 6. Yea, 6, 8, I will preserve thee; the Jewish Israel; the remnant; and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate places. All the converted Gentiles were to come to thee; thou shalt clothe thee with them all; v 18. Here Isaiah declares or God through him, these great truths, and all admit the meaning.

It was Zion, the remnant, the church that had these promises. But Zion said, the Lord (to whom Jehovah declared himself a husband, yea, married to her, Zion said, the Lord, [my husband]) hath forsaken me; forgotten me; v 14. Then read what tender expressions follow to encourage. When Zion mourns the loss of so many to be broken off, "lost," v 20, and the place made vacant by the loss of so many broken off by unbelief, God promises that such shall be the inflow and compensation from Gentile converts to fill up the place made vacant by the loss of the Jews, that the place will be too strait for me; v 20, 22.

Hence it is said the cords shall be lengthened, the stakes strengthened: that is, the fallen tabernacle should be "*rebuilt*;"

"*raised up*," "*strengthened*." Christ would repair the breach, restore the paths.

Hence he was to be called the Restorer; yea, Isaiah; lviii, 12, saith, And they that shall be of these shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called *the Repairer of the breach, the Restorer of paths to walk in.*" Hence.

Isaiah ix; 1. "Arise, shine: for thy light is come, and the Glory of the Lord is risen upon thee.

"3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

"4. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far and thy daughters shall be nursed at thy side.

"5. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee.

11. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

15. Whereas thou hast been forsaken and hated, so that no man went through thee I will make thee an eternal excellency, a joy of many generations.

Such are the encouragements held out to Zion in Isaiah's day. If our position be wrong, all these prophecies have failed and do fail forever.

It is in view of such facts, that Christ declared, Matt. xvi, 18, On this rock will I build; *oikodomæso*, rebuild, to rebuild, renew, to build up, establish, confirm. See Robinson's Greek lexicon on *oikodomeo*. Wahl, 2d large edition, 1829, renders it also *rebuild, renew, (reædifico, instauro)*, also to augment, *give increase to, cause that the structure shall be continued, etc., (augeo, incrementum facio, est scruttura continuatur, etc.)* Stokius also gives "to confirm, *establish*." So Peter viewed it, when he said, Acts xv, 16, "After this I will return, and will *build again* the tabernacle of David, which is fallen down, and I will *build again the ruins thereof*, and I will *set it up*."

And, like Isaiah and the prophets, he tells why:

"That the residue of men might seek after the Lord, and all the Gentiles; upon whom my name is called, saith the Lord, who doeth all these things."

Hence Christ's assuming the entire government, taking all on his own shoulders (Is. ix. 6, 7) and instead of representing him as establishing a *new* government from thence, he only speaks of its "*increase*," to which there shall be no end. He was to establish the Kingdom of David; the fallen tabernacle. Hence,

Isaiah x, 20. "And it shall come to pass in that day, that the *remnant* of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

21. The *remnant* shall return, even the remnant of Jacob, unto the mighty God.

22. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

24. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the *anointing*.

Notice now, that God here promised that when Messiah should be anointed, a *remnant*, as Joel declares also, should be spared, as he ever does afterwards, as seen chap. xlix, already quoted. Paul takes up these facts and makes his great argument out of them.

Rom. x, 20. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Rom. xi, 1, I say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

2. God hath not cast away his people which he foreknew. Wot ye not that the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the answer of God unto him? I have reserved unto myself seven thousand men, who have not bowed the knee to the image of Baal.

5. Even so then at this present time also there is a remnant according to the election of grace.

11. I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness.

13. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14. If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16. For if the first-fruit be holy the lump is also holy; and if the root be holy so are the branches.

17. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19. Thou wilt say then, The branches were broken off, that I might be grafted in.

20. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

21. For if God spared not the natural branches, take heed lest he also spare not thee.

22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree.

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

26. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27. For this is my covenant unto them, when I shall take away their sins.

Here we see a mass of truth. This remnant, Paul reminds the Gentiles, was God's covenant unto them, as we quoted it from Isaiah—this remnant should be God's covenant for salvation unto the end of the earth.

Notice clearly that the unbelieving Jews who reject the Messiah, stumbled, were blinded, blindness in part—not to all,

only in part—happened to Israel. Hence they fell, were cast away, were broken off. From what were they broken off? From what cut off? They had been the natural branches, into whose vacated place believing Gentiles were brought in—grafted in. If at any future time the unbelieving Jews receive Christ, be converted, they will be grafted in again, into the relation and place they lost, from which they fell in rejecting Messiah. But into what were Gentiles brought? Into the Church, you say. Yes, and out of it unbelief put the rejecting Jews. If they shall hereafter believe, and thus come into Christ's church, that is receiving them, as God is able to graft them in again. And when that is done, Paul declares that in that act, they are grafted into their own good olive tree, from which unbelief had separated, cut them off.

In accordance with these facts, Paul, Heb. viii, 8, says: I will complete (*sunteleso*). So A. Campbell has it in his essay; it is to complete, consummate, perfect. Schleusner, Robinson, Wahl, &c., a new covenant with the house (church) of Israel.

Sixth—Two leading kinds of ordinances distinguished the Levitical or ritualistic period of the church, the one class memorial, another class symbolic of the necessity of purity and innocence. The latter in two most prominent parts alone demand attention. One was circumcision, instituted in Abraham's day, (Gen. xvii, 11, 14, 24, 25), but afterwards to be administered to children at 8 days old (Gen. xxi, 4.)

Now this ordinance was ever after that symbolic of the purity of the heart, and was so deemed by the prophets and Paul. A few of many passages will sufficiently show this. Gen. xvii, 11, it was to be a token. Paul quotes it Rom. ix, 11. "And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."

It was administered at 8 days old, yet was to be in all after life, a sign and seal of the righteousness of faith. But one says, that was only so to Abraham. Then why does Paul

make it so to all who proved true to their God? Hear him in Romans again, ii, 28, 29 :

28. For he is not a Jew, which is one outwardly ; neither is that circumcision, which is outward in the flesh :

29. But he is a Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men, but of God.

And why does he show it so pointedly, Col. ii, 11, 12: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."

Hence constantly the prophets said "circumcise your hearts to love the Lord your God," from Moses in Deuteronomy until Jeremiah and Ezekiel's day. Thus an ordinance that was purely symbolic, was yet administered to infants, and in all after life it was to be of symbolic import. But my argument has no necessary dependence on that fact at all. I narrate these things to make all complete.

Regarding this as parenthetical, we resume our identity argument. In Matt. xxi.

"33. Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandman took his servants, and beat one, and killed another, and stoned another.

36. Again, he sent other servants more than the first; and they did unto them likewise.

37. But last of all he sent unto them his son, saying, They will reverence my son.

38. But when the husbandmen saw the son, they said among themselves This is the heir; come, let us kill him, and let us seize on his inheritance

39. And they caught him, and cast him out of the vineyard, and slew him.

"40. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

"41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

"42. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?"

"43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Here you see the force of this beautiful parable. It represents the kingdom of God as entrusted to the Jews, as a vineyard is leased out. He sent prophets, later he sent other prophets, as the husbandmen sent servants, but last of all as the one sent his own son, so God sent his only son, and they slew him. What will he do? We saw Paul's letter to the Romans ch. xi., what he could do to the unbelieving; they were cut off, cast away, the kingdom is taken from them and given into the hands of the Gentiles, the Jewish remnant, the preserved were God's covenant to the Gentiles, they brought in.

And now let us follow it out in the actual record:

When Christ came, he was born, reared, lived in the Jewish Church. He complained not of its principles, but of the vast numbers of those who violated them. He gathered together all the most pious he could for three years and six months. Great numbers received him, believed, were saved. Great numbers, the vast majority, ultimately rejected him, as the prophets plainly indicated. He sent out his ministers, limited to Israel. To whom does he send them? To the lost sheep of the house of Israel. Matt. x. 6.

Thus for three years and a half, he seeks to restore the paths, repair the breach, and gather together the outcasts, for they were as sheep without a shepherd. He is a Jew—they are all Jews. They are "*Jews inwardly*." Israelites indeed without guile. Simeon, the Marys, Elizabeth, Zachariah, were of the same class—the apostles, disciples (70) and others of the remnants waiting for the promise to redeem Israel. Thus works he till his crucifixion. What do we find on Pentecost? For days they had waited the promised descent of the Spirit. They elect one in the place of Judas, to do the work of a church. When the Spirit descended, whom does it find waiting and blest? There has been a great want of attention just here, as in so many other matters.

Acts ii. 1, "And when the day of Pentecost was fully come, they were all with one accord in one place.

"2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

"5. And there were dwelling at Jerusalem Jews, devout men; out of every nation under heaven.

"6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

"7. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

"8. And how hear we every man in our own tongue, wherein we were born?

"9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Capadocia, in Pontus, and Asia.

"10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes.

"11. Crætes and Arabians, we do hear *them* speak in *our* tongues *the wonderful works of God*.

"12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

"13. Others mocking said, These men are full of new wine.

"14. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

"15. For these are not drunken, as ye suppose. seeing it is but the third hour of the day.

"16. But this is that which was spoken by the prophet Joel:

"17. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

The points we wish to call your attention to here are, (1) the apostles do the preaching, verse 11, some days before they were assembled with one hundred and twenty disciples of Jesus. Acts i, 15.

(2). The Spirit falls upon a vast multitude of Christian believers, ii, 5. And there were dwelling (at this time) at Jerusalem, Jews, devout young men, God-fearing, pious men, out of [from] every nation under heaven. On all these the Spirit falls. The uproar of joy brings the motely crowd of scoffing Jews, who had crucified the Messiah. See verse 6 and 7, above. They say, are not all these which speak Galileans? And how hear we every man in our own tongue (our dialect) wherein we were born, Parthians and Medes, etc? See verse 9 and 11, above. We do hear them (all these people from every nation under heaven, Jews, pious men, sojourning in Jerusalem during the great annual convocation, Pentecost) speak in our own tongues, the wonderful works of God; verse 11. Hence this scoffing crowd were all amazed—verse 12; and some of them, mocking, said these men are full of new wine. Peter shows the facts, and quotes Joel in proof that such vast crowds should receive the Spirit; verse 17. Here, then, are the fruits, so far, of Christ's labors. These are the assembled outcasts, gathered together, to whom the Gentiles should be converted. The identity of the church is thus complete and put beyond all possible cavil. On that day three thousand of those scoffers were converted, and added to them (the pious remnants) and daily the Lord added the saved to the church. The church is continued. The unbelieving were rejected by the Almighty, and all such, whether the persecuting Saul or the wicked Caiaphas, had to now receive Messiah as a condition of uniting with the preserved of Israel and such as were escaped of the house of Jacob.

To add to these facts would be to add another hue to the rainbow, or seek to color the violet, or tint the rose afresh. It is complete enough. This is becoming the Almighty. It gives us a standpoint against infidelity that our opponents can never have. The law of commandments contained in ordinances he took out of the way, nailing it to the cross; Eph. ii, 14, 16; as they were added because of transgression, Gal. iii, 16, 19; till the time of reformation, Heb. ix, 10.

As all parties agree, infants were in this church; they received its outward symbolic ordinances. That church exists to-day.

He can never show when, how, for what reasons, they were expelled or excluded. We, however, will next,

1. Show that infants were in it.

2. That they were baptized in infancy.

3. That their membership was positively recognized by the Apostolic Church, though all this is a work of supererogation, not demanded.—[*Time out.*

DR. GRAVES' FIRST REPLY.

MR. PRESIDENT:—I stand here to deny the affirmation *that infant baptism is authorized by the Word of God.*

It was the desire of the Baptists of this place to confine the discussion to its proper limits. The command of Christ, since the commission, as Elder Ditzler himself admits, "is the only authority we have to baptize anybody." But Elder Ditzler's committee refused, and thus impliedly admitted that they do not believe that the commission is the only law of Christian baptism. Then the committee endeavored to confine it to the New Testament, at least to its precepts and examples, to the teachings and practice of the apostles, but Elder Ditzler's committee, at his instance, I suppose, declined, and said they wanted the benefit of the whole Bible, thus refusing to admit that the New Testament is the sole rule of faith and practice to the Christian. The question before us in its present verbiage, was then agreed upon, involving the practice of the M. E. Society North and South.

Infant Baptism, as practiced by the M. E. Church, is authorized by the Word of God.

Now, what do we understand by the proposition?

I understand it to imply. 1. The character of the infant, *i. e.*, whether the child of professing parents or not. 2. The purposes for which the rite is administered.

1. The Methodist Society administers the rite indiscriminately. This is characteristic of the Methodists, and in this Presbyterians oppose their practice as unscriptural.

2. The rite is not confined to children of eight days, but of any age, so long as they are considered not accountable. The Discipline does not limit the age—only little children—not infants merely; and I think this is their general practice in the South.

3. That the rite is administered to the children of all, for

the purpose of washing away the guilt of original sin, which, if not thus washed away by baptism, the child cannot be saved.

4. The rite is administered to infants as a means of grace, by the assistance of which God works invisibly in the child, creating within it spiritual life, and "strengthening and confirming its faith in God."

5. Baptism is the rite by which, in every case, infants, as well as adults, are received into the church, and made members of the same, and not as Presbyterians teach, because they are born into the church, and have, therefore, a right to its ordinances.

I feel warranted in saying that Elder Ditzler, and his friends here, do not believe that infant baptism, for *such purposes*, or for any purpose, was ever commanded by Christ. They were pressed to maintain this, and positively refused. Why? It was a frank admission that they do not believe it. Neither do they believe that the rite can be sustained by the New Testament alone for any purpose. They were pressed to affirm it, but refused. Why? Only one reason. They know it contains no authority for it whatever. Nor do they believe that there is precept or example in the New Testament, or Word of God to support it, because this single issue was pressed upon them to maintain, and they refused. And there is but one conceivable ground for the refusal, *i. e.*, they were satisfied that neither Testament affords precept or example for infant baptism for any purpose, whether it be to regenerate them, or to admit them into the church without regeneration. I claim, then, and have the right to claim, that Dr. Ditzler and his friends, by refusing to affirm the above proposition, in this debate, have virtually admitted :

1. That Christ never *commanded* infants to be baptized for any purpose.

2. That the New Testament does not furnish satisfactory authority for the rite.

3. That there is neither an express precept for, nor clear example of, infant baptism in God's Word.

These propositions may be considered eliminated from this

discussion. You need not expect to hear my opponent maintain them, and, mark my prophecy, you will not.

The question is, has already been impliedly, cut down to this, do the Old Testament—the teachings of Moses or the prophets afford some *analogy* or ground to infer that infant baptism, as practiced by the M. E. Church, is authorized?

And you have already noticed this. Eld. Ditzler has not, in the hour that he has spoken, claimed either a *command* or an *example* of infant baptism in the Old Testament, and he will not in this discussion, because it was also impliedly, admitted by his committee as instructed by himself, that the Old Testament affords neither command nor example for infant baptism, when they admitted that the *Bible* does not furnish them, by refusing to maintain such a proposition; for “the whole includes the sum of all its parts.”

If precepts or examples can be found in no part of the Bible, they cannot be found in the Old Testament. But he stands here to find *authority*, and he knows, what every man in this audience knows or should know, that *authority* in any government human or Divine, does not exist, and cannot be asserted or claimed without the *express command or enactment of the law-making power*, in, the Divine Head of the church. Now just one verse—just one word.

For any officer of this State or of these United States to maintain that he is *authorized* to perform any official or legal act, he must be able to produce a *legal warrant* and that in *express terms*, from the Courts or the acts of the Legislature. His right to perform the office he must derive from *express enactments* of the law-making power, and he *must be able to produce those enactments*. He has no right to *infer*, from what may have existed in this, or any *other* country that a specific thing should be done and that he has a right to do it, in the name of the government—he must be able to show a *specific law for it*, “in white and black,” and his own legal authority to execute that law.

Now, right *here*, at the outstart, do you bear me witness that in the most respectful terms, I do as it is my right, demand of Eld. Ditzler *one precept* for Infant baptism, in either Testament.

Here is God's word before us. If it authorizes Infant Baptism it contains somewhere *an express precept* for it, clear as the law for baptizing adults. Pedobaptists have been searching the Bible from the day the innovation was brought into practice of the professed church, and if there is a command or clear example, it must have been found. Eld. Ditzler has given thirty years to the diligent search for the law or example in God's word that authorizes it, and if it is in the Book, he certainly knows where it is, and can produce it in one minute as well as in one year.

Mr. President, Ladies and Gentlemen, I appeal to you, if there is the least need of spending three days in settling *this* question? Can it not be done in one short speech as well as in one year, if indeed it is going to be settled by the authority of God's word—that is by its clear and undoubted precept—specific law, or the clear unquestionable practice of the Apostles and Apostolic churches as recorded in the New Testament? If such a precept or such examples are on record, Eld. Ditzler is informed of the fact; he knows where they are and he can produce them all in five minutes, and the question is settled. Ought he not to do so? Does not this occasion and your presence demand it at his hands? I am here to consider and receive such a law or such examples—just one will convince me, and I will, here, in your presence, renounce my Baptist principles. But, if Eld. Ditzler will not do so, if he will only continue as he has started out, to offer you only a groundless, and, therefore, imaginary analogy, drawn from the identity of the Jews, whether as the family of Abraham, or organized as a nation—with the visible church and kingdom of Christ—then you must see, feel and know that he has neither precept for, nor example of, and consequently no authority for Infant Baptism in the word of God. I shall claim, as I have a right to claim, that his very failure to produce express law, or clear examples of Infant Baptism by the churches the apostles planted—as a public confession on his part that he has no law or examples—nothing better than an inference, he will spend, in spite of all I can do, three days in preparing the ground, from the imaginary identity of the Jewish nation with

the church of Christ. It would to him, amount to nothing should I grant the identity—for there was no Infant Baptism in the Old Testament, and nothing like it—how, then, could he get it into the New?

Now of the truth of all I have said, Eld. Ditzler is fully aware. In the second head of his opening speech in the Wilkes Debate p. 15, he asserts that “the commission as found in Matt. is the only authority we have to baptize anybody.” THIS IS RECORDED IN THE NEW TESTAMENT. This is the express command of Christ. I appeal then and here to this audience, were those not fair propositions that the Baptist Committee of this place submitted, when they proposed to settle this question by the New Testament? by the command of Christ?

But how has Eld. Ditzler met this question this morning? Has he planted himself upon *this law* to vindicate an authority in it, or render it to baptize infants in order to wash away the guilt of original sin or secure their spiritual quickening by the Holy Spirit and the strengthening and confirmation of their infant *faith* in Christ? Has he even opened the New Testament to read a precept for, or an example of, Infant Baptism? No, strangely no! but he has gone back four thousand years into the shadowy past, to explore “the weak and beggarly elements” of superseded dispensations, for the origin and model of a Christian church, when the New Testament alone is its *record* and its *rule*. I wish to pronounce and record a decided protest against such a course. It is misteaching, and a gross infliction upon the patience of this audience.

We might with as much reason, spend three days exploring the deserted borders of Moab and Edom, or the relics of the long-buried cities of Herculaneum and Pompeii, or the garden of Eden, or the plains of Chaldea, or the tents of Israel—four thousand years before the authority to baptize anybody was given; according to Eld. Ditzler’s own declaration, as it stands “graven with an iron pen and lead, in the rock forever.”

Now I am willing to rest this whole question, and include in it the 5th., upon a fair construction of that proposition, the meaning of which any common reader, any ordinarily intelligent child of fourteen, can determine as readily as any jurist

of the land. But Eld. Ditzler is not willing to decide this question by the letter and spirit of *that law*, but maintains that we must *infer* the action intended, and the subjects embraced in it by the *Jewish education of the apostles*, and the relation that, not infants in age, but children had stood to the Jewish nation or commonwealth, which he calls the church, in the past and abolished dispensations, and hence this long journey of four thousand years!

Did the Savior encourage the Scribes and Pharisees and Sadducees to interpret his teachings by *their* previously conceived opinions, *Jewish education, prejudice*, shades of religious, thought, etc.,? did he encourage this method of interpretation in Nicodemus?

Where does it appear from the records of the Old Testament, that when Jehovah appointed any branch of ritual worship, he left either the *subject* of it, or the *mode* of administration, to be *inferred* by the people, from the *relation* in which they stood to Himself, or from general moral precepts, or from any branch of his moral worship, or yet from any well known positive rite? This principle or rule, laid down by Elder Ditzler, is a pernicious one, and invented only to open the way for the introduction of the traditions of men, among the commands of Christ, and thereby make them of none effect.

I therefore affirm with all the earnestness of my nature and convictions of my soul, that the covenants made with Abraham, Isaac and Jacob, or the children of Israel, have no more to do with the interpreting of the commission, or with the inferential support of infant baptism, than the covenant made with Noah concerning the deluge has. The most renowned scholars among the advocates of infant baptism have been frank enough to admit it.

I could rightly urge it as a point of order that the Elder's entire speech was out of order. What would it all amount to, suppose the Elder could prove what thousands of more able men before him have tried and failed to do, that there was a church in the garden, in the Ark, or in the "tents of Abraham, Isaac and Jacob," and in the wilderness, and that male

infants of the members of that church, were *Jews* born into it, and were therefore circumcised at eight days? Now would that prove that infants of Gentiles, of *all persons*, members or not, of saints and *infidels*, should have water sprinkled upon them at any age, eight days or eighty years, in order to secure their salvation?

Was that the purpose for which circumcision was administered to Jew boys? for it must have been, for the analogy to hold good. What then became of all those who died before they were eight days old? for it would have been in violation of the law to have circumcised before the babe was eight days old. And worse than all, what became of all the uncircumcised female infants, and adults also? Were *they* all damned? There is something right here fatal to his whole theory, even if he can show a law for baptizing female infants in the New Testament. This at least he must do, for they were not circumcised under the Old Testament dispensation.

Eld. Ditzler is laboring to prove it by *analogy*! Analogy! Has he exhausted his years on lexicons, and failed to read Butler? Don't he know that analogy never *proved* anything? The utmost it can do, is to establish a *probability*, an *inference*. But these will do my learned friend no good whatever. But since this argument from the analogy between a *pretended* church under the Old Dispensation and the church of Christ under the New, and the warrant supposed to be found in the Covenant of Circumcision (which is claimed to be the Covenant of Grace) has, among protestants become the main pillar and ground of Infant Baptism, I the more readily consent to follow Eld. Ditzler with the best light my intellect and reason, assisted by my understanding of God's word, through the dim shadows of the forty centuries of the past, before emerging into the clear light of the Gospel Dispensation to which alone Christian Baptism belongs.

My following will class under three heads:

I—REPLICATION.

II—EXPLICATION.

III—REFUTATION.

My first and main object will be to follow and reply to his

arguments, which are not his only, but R. Watson's, and indeed those of all modern Pedobaptists known to me. What he may not advance in his speeches I may refer to in his book.

2. I shall explain as best I may the Scriptures he may employ upon this occasion, to support this theory.

3. And, as time may permit, though it does not devolve upon me, I shall endeavor to refute the entire theory of Infant Baptism as held by modern Pedobaptists, by demonstrating that the practice of Infant Baptism is not only contrary to the precept, but its whole purpose and design and effects are contrary to the genius, as they are subversive of the very fundamental principles of the Gospel of man's salvation, pernicious to the church and to the world, and endangering the salvation of the subject. I propose to couch my refutation in the form of short logical arguments, and to give my opponent ample time to attend to them, I will bring forward one or more at the close of each speech.

THE CHURCH.

The first objection, and it is a serious one, I lay to his course in his first speech is, *he does not define his terms*—even those upon which he hinges his whole argument. And this is in violation of the rules of the debate, and the first principles that govern all logical reasoning. He has used the term *Church*, and an all-important word it is, for we may discuss here till the Master comes, and unless we define *this one word*, we shall have no clear conception of its meaning, we can come to no conclusion. Eld. Ditzler has been talking to you for a whole hour about a *Christian Church*, and he has left you in pitchy darkness, as to what a Christian Church is! There is not a man in this congregation, however richly endowed with intellect or blessed with culture, who can rise in his place and state what Eld. Ditzler himself regards as a Christian Church, from the definition he gives, for this simple reason *the Elder has not given a definition*; his statements do not amount to a *definition*. If he has given its kind, he has not given what logicians term its *diferentia*, and this strikes me with astonishment, because I have understood that the Elder was a *logician*, as well as a linguist. He may, however,

have sacrificed his logic to a single Syriac verb. I mean what I say and will illustrate my meaning.

If I am called upon to define a horse and say, "a horse is an *animal*," have I defined it? There are ten thousand animals that are not horses. A man is an animal but not a horse. If I further add, a horse is a four-footed animal, have I defined it so that you could tell it from an ox or an elephant? That's the trouble with his definitions; you cannot tell *his* church from a *nation* or a *mob*, from a *Masonic lodge* or a *Temperance Society*.

To say that the church of Christ, for that is the body we have under discussion—not an *ecclesia* of Greece—is a "crowd," is not defining it. To say it is "a mob" or "a congregation," is not defining it. To say it is a body of persons called out, or "called together," is not defining it; or even a body of Christians gathered into one place, or into an organized body, is not defining it. Such a body might possibly be a *Masonic Lodge*, or a *Temperance Society*, for there have been such bodies, every member a professed Christian. But neither a congregation of Christians, nor of angels, would be a church of Christ. The former, however, would make excellent *material* to constitute into a christian church. Who does not know that Christian baptism, and a scriptural church polity, constitute the essential *diferentia* of a Christian church, and has Eld. D. so much as mentioned them? He has talked learnedly, some may think—I should say quite unlearnedly—about Syriac and Chaldee, and has given you two words in Hebrew, the one translated a congregation, and the other an assembly; but he has failed to find one which the 70 Jews translated once by *ecclesia*, or that our English translators translate church. Why does he keep 4000 years away from the Greek term the Holy Spirit selected by which to indicate the church of Christ throughout the New Testament? It is the *usus loquendi* of the term by the Greeks themselves, and the modified use of the term throughout the New Testament, that we have to do with.

I will give Eld. D. the credit of giving elsewhere one of the essential *diferentia* of the Christian *ecclesia*, and I thank him for it. He says in his *Debate with Wilkes*, p. 21.

"There is no such thing as a person being a member of the church of

God, in the true sense of that word, unless he is a child of God, although we may receive him and administer unto him fleshly ordinances [as circumcision or baptism], he is not a member of the church of God, [visible or invisible], unless he has been regenerated unto God; for it requires regeneration to bring a sinner into the family of God. Then it requires a man to be in Christ Jesus, to be a member of the church of God; it requires that he should be justified by Faith, in the Lord Jesus Christ."

This is *true*, but we may see that it is death by the sword to his whole system, for it shuts the door of the church, visible and invisible, in all ages, against infants, for they are not born regenerate. No morally unconscious infant ever exercised faith in Christ, and therefore, infants never, in any age, were members of the church of God, or the family of God, or the household, flock or fold of God, or the "true Israel," or of the "true circumcision," or of the "body of Christ," or to those God calls "my people." Is not this question again settled by his own admission? There is no avoiding the conclusion, even if he should find a score of Christian churches in the Old Testament. It is evident, and no one, not my opponent, will affirm, that any one should be baptized who is not qualified for church membership. But infants are not, says Mr. Ditzler. Therefore, &c. There is a place in the windings of the Mammoth Cave, which they call the Bottomless Pit, into which if a person falls, he is forever lost to the light of day. Eld. D. has unfortunately to his friends, stumbled into it, over this admission, and he never more will recover. Mark if he does. This is a sufficient answer to his whole hour's speech, and to all he can make during the three days allowed to the discussion of this proposition.

But what are the essential characteristics of a church of Christ, visible, for with no other body, if there be one, have we anything to do.

The Discipline of his own church, says:

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.—Dis. p. 17.

This is quite a near approach to a proper definition. Mark two features of it:

1. It must be "a congregation of *faithful men*," i. e., believ-

ing men, justified by faith in Christ, regenerate in heart, not a mixed body, partly believers and partly un- or non-believers, partly justified and partly unjustified, a part regenerate and a part "the children of wrath even as others." It is evident to all that there was never such a congregation in the days of Abel or Abraham, of Moses or the prophets, never under the old *Jewish* dispensation, never until Christ called together such a body. It is evident that the M. E. organization, North or South, is not such a body, nor any society that admits infants and the professedly unregenerate to membership. This definition then, destroys the specious argument he is now making.

2. The second feature, "in which the pure word of God is preached, and the sacraments"—baptism and the Lord's Supper—"are duly administered according to Christ's ordinance," *i. e.*, command or appointment. When and where in the Old Testament did Christ ordain Baptism and the Lord's Supper? When and where from the days of Abel to the days of Christ's incarnation, were Baptism and the Lord's Supper duly administered in any congregation of faithful men? Why these three days of argumentation to prove that there was such a church of Christ in the Old Testament, in which there were unregenerate, unjustified infants, which he says never were, are not, and can never be members? He must either give up his Discipline or his theory. They are utterly irreconcilable. Which will he do? Which will Methodists do, give up their Discipline, or Eld. Ditzler as a champion of it?

But what is a church of Christ?

The Episcopal prayer-book gives us the same definition as the above. Wesley copied it into the Discipline.

The Presbyterian Confession of Faith says:

II. The visible Church, which is also catholic, or universal under the gospel, (not confined to one nation as before under the law), consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.—Con. Faith, ch. xxv, sec. 2.

This definition does not call for an organization, it does not require baptism; nor does it require that the members of it should be "faithful men," but provides that the larger num-

ber may be unregenerate, for it includes all the children, not infants in years merely, but *all the children of professing parents*, though they may be three score and ten!

I cannot accept this definition—Elder Ditzler cannot.

To ascertain the meaning of "Church of Christ" we must refer to two sources of information, since it is a Greek word which Christ used to designate his church, we must first go to the Greeks for their understanding of it; for the selecting Spirit chose a word that would convey a *general* idea to the Greek-speaking millions, who would read the sacred Scriptures. (2) We must then find its *usus loquendi* in the New Testament to learn if Christ in any respect *modified* its literal meaning when applied to an organized body of his followers, and if so, in what respect.

The noun *ecclesia* is compounded of the verb *kaleo*, to call, the preposition *ex*, out of, and it must therefore designate a body of persons called out of a multitude.

The Greeks were governed by three judicial bodies. The Senate of 500, the *Ecclesia* or Public Assembly and the *Dikastries*—Jury Courts.

The Greek *Ecclesia* was a lawful assembly of qualified citizens, elected out of the multitude of people, for the transaction of public affairs. The members of it had to possess certain qualifications. When elected their names were enrolled or registered, and they were called together at stated times, by a qualified officer, were presided over, and their acts duly recorded by a clerk or scribe. [See Smith's *His. of Greece* p. 98.]

Archbishop Trench says:

"We have *ekklesia* in three distinct stages of meaning—heathen, the Jewish and the Christian. In respect to the first, *ekklesia*, as all know, was the lawful assembly in a free Greek city of all those possessed of the rights of citizenship for the transaction of public affairs. That they were *summoned* is expressed in the latter part of the word. That they were *summoned out of* the whole population, a select portion of it, including neither the populace, nor yet strangers, nor those who had forfeited their civic rights, this is expressed in the first. Both the *calling* and the *calling out* are moments to be remembered, when the word is assumed into a higher Christian sense, for in them the chief part of its peculiar adaptation to its august uses lies."

We see that being a legal legislative assembly, duly registered as such, it was an Ecclesia at all times, whether in session or adjourned, as is the House of Commons of England, or the House of Representatives of the United States, bodies to which the Grecian Ecclesia was closely analogous—it was a permanent body.

An ordinary, or extraordinary assemblage of a *multitude* could no more be called an Ecclesia in Greece, than it could be the House of Commons in England. Nor could a lawless “mob” be called an Ecclesia any more properly than it could be called the House of Representatives in this country.

The members of the Ecclesia voted either by a show of hands, or by ballot.

Says the Editor of North American Cyclopedia, p. 736:

“Besides the legislative powers of the Assembly, Ecclesia, it could make inquisition into the conduct of Magistrates, and in turbulent and excited times, exercised a power resembling that of impeachment, as in the cases of Demosthenes and Phocion.”

It will be seen that all matters that affected the public interest and the welfare of the people, civil or religious, came under its cognizance.

The meetings of the Ecclesia were at first held in the Agora, but afterwards in the great theatre of Dionyseus, and in the theatre at Munychia—as the regular sessions of our legislatures are held in the capitol buildings of our States.

By reference to Act xix., we see that Luke says that upon the uproar in the city, the “Ecclesia gathered,” not a lawless mob, for he distinguishes it from the *demos*—populace—and from *ochlos*—an irregular crowd. It will be noticed that this *Ecclesia* gathered with one accord into the *theatre*, the appointed and legal gathering place of this body. Had it been a lawless mob, it would have had no right, nor would it have been permitted to assemble in the *theatre*, nor would it have thought of such a gathering place. The multitude followed the Ecclesia into the theatre, and, by preferring, some, one charge, and some, another, confused the Ecclesia, and it could ascertain nothing definite to act upon.

Now, the Ecclesia of Christ is a body of persons elected

and called out from the world at large, separated and distinguished from it by regeneration of heart. Christ says of the members of it: "Ye are not of this world, but I have chosen you *out of the world*." John xv. 19.

The names of the members of the Christian Ecclesia, are duly registered, not only upon the records of the body itself, below, but "written in heaven."

Every member must be introduced formally into the Ecclesia, upon a profession of personal faith in the Trinity, and the fundamental doctrines of Christianity, which profession is made in the act of immersion in water. See Commission . Matt. xxviii; John iii. 5; also, Heb. iv. 14; and 1. Cor. xii. 13. For in one spirit—"in the spirit of childlikeness of obedience and love, "we are all immersed into one body"—which is said by the apostle in the same chapter, to be a church—"and have all been made to drink into one spirit," we have imbibed into our very souls the spirit of love and obedience. By this act of immersion we are introduced into, and finally qualified, to be active members of the Ecclesia of Christ. This is the first modification of the Grecian Ecclesia—it is a body of *regenerated* and properly *baptized* persons. The Church of Christ is not a *legislative*, but only an *executive* body. It can make, repeal, or change no laws, but its duty is to execute those already enacted by its only head and lawgiver, Jesus Christ. Like the Grecian Ecclesia, all the members are upon an *equality*—all are *brethren*. There are no authoritative rulers. All the ministers are the equals of each other, and rule as presiding officers, according to the law of Christ. "Call no man master." Therefore, we define a Christian Ecclesia—Church—to be a body of believers in Christ, who have been Scripturally immersed upon a profession of their previous regeneration, and faith in Christ, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ; governed only by this law, and exercising the gifts, rights and privileges invested in them by his Word. Such a body is alone entitled to be regarded or called a Christian church. All can see there can be no infants in this church, any more than in Elder Ditzler's church of

regenerated persons, and every man and woman, and child, in this audience, who has read the Old Testament, knows that there never was such a visible organized body as this from the days of Abel, to the days of John the Baptist.

Now, Mr. President, I protest against the illogical and unscholarly course of Elder Ditzler in continually calling something "the church of God," before he has either defined what he means by the term, or proved that one existed in the garden, ark, or family of Abraham. He is constantly committing the fallacy styled by logicians, *petitio principii*, a begging of the question—taking the very thing for granted that he is first required to prove. He has assumed that there has been a church from the annunciation of the promised seed in the garden until this day, essentially the same under all dispensations, but he has not offered one word or syllable of proof, nor pretended to.

I will state his theory as I understand it.

1. That the Church of God "existed thousands of years before circumcision or *any carnal ordinance*"—the same in its designs and principles, and in unbroken continuity, now as it is to-day. See his Debate with Wilkes, p. 17.

2. That infants, all infants, enjoyed membership in this Church.

3. The first ordinance ever introduced was administered to infants.

4. That the Jewish nation was the true Church of Christ, and infants were members of it and enjoyed all its privileges and immunities and that the Church was not changed under the new dispensation. Now his language seems to be "therefore"—his language should be—it is *probable*, in the absence of any law to the contrary—that infants should be continued in the church to-day, but his conclusions are, infants are members of the Christian Church now—and that it devolves upon me to show that the Jewish Church was destroyed—and its *infant* membership abrogated by God's own specific and direct command!

From four assumptions, mere *inferences*, which he has not

proved and cannot prove, he draws an absolute and positive conclusion! Is this the science of logical accuracy?

I answer it all in a general way with a sentence. From ten thousand inferences, you can infer *nothing*—not even an *inference*. From the best and nicest analogies you can only infer a probability and there is no place for inference or probabilities in this discussion, but for *proofs*. The question concerns a positive institution, and we must produce positive law—a thus saith the Lord—therefore let the opponents of Infant Baptism show where this church is destroyed.

To the last demand, I reply, the gentleman need not call upon me to put infants out of the New Testament church, because he has himself declared they were never in it. Remember his declaration: "There is no such thing as a person being a member of the church of God, in the true sense of that word, unless he is a child of God." . . . "Unless regenerated unto God." . . . "Justified by faith in the Lord Jesus Christ." But for the sake of this audience, and those who may read this discussion, I propose to refute the theory, by exploding the inferences specifically, and showing you that the practice of Infant Baptism, as observed in the M. E. Church, contravenes the very genius and subverts the very system of Christianity.

1. That "the church of God existed one thousand years before any carnal ordinances." The first carnal ordinance that we have any account of being observed, was the sacrifice of Abel, offered by faith, and sacrificial offerings for sin accepted of God, must have been appointed by God. All theologians agree in this. See A. Clarke, *in loco*. But was this appointed for, or administered to, an infant? Let any one answer. But

2. *The church was in the Garden of Eden*, and the model and mother of all future ones! If so, it consisted of two sinful and unregenerate persons, under the curse of God. Would these constitute "a congregation of faithful men?" Were the ordinances that Christ commanded, Baptism and the Lord's Supper, duly administered? But if it was the first and model church, there were no infants in it! So the staple to which

my opponent's chain is attached, is crushed and falls. No church nor infant rite in the first dispensation.

3. Was there a church in the second dispensation. After our first parents were driven from the garden, God instituted a worship, by sacrifices, and in connection with these the promise of salvation through faith in Christ, as the coming Redeemer, must have been proclaimed to Adam and his family, for we read that "through faith Abel made a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh." Heb. xi, 4. Now because he was righteous, must we conclude that he was in the church of God? If so, so far as the inspired record goes, and we have no right to go beyond it, *he was the only living being* at this time, who was justified by faith, for, if Adam or Eve had been believers, being such prominent characters, would not inspiration have mentioned the fact? Then it follows when Cain slew Abel, he prevailed against the Church of God, and abolished it, and by one fell stroke blotted it out of existence! That club was the fatal instrument of death, not only to Abel, but to the very foundation upon which the whole system of Infant Baptism rests.

Eld. Ditzler maintains that God had a church in Eden, that Abel was a worshipper in it, and that from the day it was set up, it has never ceased to have existence, and has been the *same* under every dispensation, or we must admit that God changes! What will he now do? Give up his false theory—the ghost of which is crying from the ground—or will he give up his God? He is bound as a Christian man to give up one or the other. I assure you if I could be convinced that the church of Christ had ever been prevailed against by either its corruption or destruction, I would be compelled to surrender my Bible with my faith. But in Abel's church there were no infants, which fact is fatal to the theory of Pedobaptism. When and where was it set up again?

But we are told by the advocates of Infant Baptism that the church was in the Ark with Noah, and the theory of my opponent forces him upon this position, he claims a continuous

church from the garden, he even says that the church of God existed 1000 years before any fleshly or carnal rite—and Noah's, and Abel's sacrifice were carnal ordinances, and therefore, his *theory* carries the church beyond time into eternity itself!!

But grant that the church, the first and model church was in the Ark. Let us open the doors and look in upon it and see of whom it was composed. If any one had saving faith, it was Noah. The record mentions his faith, but the faith of no other one. Then if his family constituted the model church, only one member out of eight was a believer, but alas, for Pedobaptism, there was not an infant in it! And this my friend claims is the model of the church of which he is a member and stands here to advocate!!

Thus you have seen all the evidence there is of a church for the first 1656 years—but if church, one thing is certain, *there were no infants in it* for 1656 years, which is peculiarly fatal to his theory. Trace it on down for 2106 years to Abraham's day and the Covenant of Circumcision, and still find no trace of an infant!! If an infant was ever brought into it, it must have been by some new covenant and new law which Eld. Ditzler, with all his ingenuity and learning can never *find*, nor *invent* without detection. Why need I reply longer to him or expose the groundlessness of his system? Why may I not claim the question as settled in my favor, and set down and permit him to consume the two remaining days in the vain endeavor to find a sound piece of timber in the wreck and ruin of his demolished system? Have I not broken the very staple of it, and crushed into dust every link of his chain for nearly 2000 years? It is known to every man that no chain, however massive, is stronger than its weakest link, break but one,

“Tenth or tenth thousand, breaks the chain!”

But as this discussion is designed alike for the instruction of those who read it as well as those who hear, I will follow him on down into the wilderness of Sin and Sinai.

What do you conclude with reference to three of the inferences upon which he builds his theory?

Take the definition of a church given in the Discipline my opponent is sworn "to mind not mend," if you will not take mine, and decide if there was a visible organization of "faithful men" and regenerate infants in those ages.

There were no infants in his Edenic Church.

There were no infants in Abel's Church.

There were no infants and only one righteous man in the Ark or on the earth when we enter upon the third Dispensation!

Refutation.

I will first construct a logical argument in Elder Ditzler's own language in refutation of his own theory, and his own church, which he can never answer, *but must respect*, if he has any respect for his own statements.

ARG. NO. I.

1. There is no such thing as a person—this means any one, young or old if it means anything—being a member of the church of God in the true sense of the word—and this means invisible as well as visible, unless he has been regenerated unto God. * * "For it requires regeneration to bring a sinner into the family of God." * * It requires a man to be in Christ Jesus, to be a member of the church of God; it requires that he should be justified by faith in the Lord Jesus Christ."—*J. Ditzler, in Debate with Wilkes, p. 21.*

2. But the infants of the Jews, as well as of Christians, in every age are unregenerated and unjustified, and the "children of wrath even as others."

3. Therefore they never were and never can be, members of the church of Christ.

ARG. NO. II.

1. Those organizations that admit unregenerate children or adults as members, cannot be regarded as churches of Christ in any true sense of the word.

2. But all Pedobaptist organizations do admit unregenerate children to membership.

3. Therefore Pedobaptist organizations cannot be regarded as churches of Christ.—[*Time out.*

DR. DITZLER'S SECOND SPEECH.

GENTLEMEN MODERATORS:—The points my worthy opponent sought to make, will naturally fall in before me in the course laid out, and his objections will all be met in course. Hence we pursue our chain of argument begun in our Saturday's address.

We saw the church *one*. It was developed out of the promise or covenant of redemption in Christ. Christ was its "founder and its consummator"—Hebrews xii. 1, 2, as expounded in our first address. Christ "lead his people all the days of old." They were "one with him"—his brethren. We saw that Christ was incarnated, and solidified, "gathered together" "the lost sheep—straying, scattered ones—of the house of Israel." So all prophecy had declared he would do. They formed a multitude before his crucifixion. Israelites, indeed, in whom no guile existed all along through the darkest and most trying times of Israel's depression.

We saw that the church's *existence* and connection or identity never did consist of its ordinances or ritualistic services in any age of the world. This is very important. What old dreamy writers, who dote over the dreams of mystics, write on such a subject, interests me but little. God's church never did depend on its ritual. That changed repeatedly by God's legislation, under the same dispensations, in different dispensations, were suspended, enlarged, abridged, broken often as to their order and administrator, as the Bible abundantly shows. But these things never affected the perpetuity—the *oneness* of God's people or church. These facts will come up under another proposition, and need not be elaborated here. The truth is, Jesus Christ is the unity of his people. As to the olive tree, we say *it is the church*—the remnant preserved, when Christ came, to whom Gentile converts were added, even as to them the 3000 on Pentecost converted from among

scoffers and those who had rejected, crucified him, were added, and others thereafter. This fact is further seen in Gal. iv. 31 :

"21. Tell me, ye that desire to be under the law, do ye not hear the law ?

"22. For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free woman.

"23. But he *who was* of the bondwoman was born after the flesh ; but he of the free woman *was* by promise.

"24. Which things are an allegory : for these are the two covenants ; the one from the mount Sinai, which *engendereth* to bondage, which is Agar.

"25. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

"26. But Jerusalem which is above is free, which is the mother of us all.

"For it is written, Rejoice, thou barren that bearest not ; break forth and cry, thou that travailest not : for the desolate hath many more children than she which hath a husband.

"28. Now we brethren, as Isaac was, are the children of promise.

"29. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

"30. Nevertheless what saith the Scripture ? Cast out the bondwoman and her son : for the son of the bondwoman shall not be heir with the son of the free woman.

"31. So then, brethren, we are not children of the bondwoman, but of the free.

Paul had just shown that "they who are of faith are blessed with faithful Abraham." Gal. iii. 9. Then he farther adds :

"15. Brethren, I speak after the manner of men : Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

"16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ.

"17. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

"18. For if the inheritance *be* of the law, *it is* no more of promise : but God gave *it* to Abraham by promise.

"19. Wherefore then *serveth* the law ? It was added because of transgressions, till the seed should come to whom the promise was made ; and *it was* ordained by angels in the hand of a mediator."

Here Paul shows that *the covenant* at Sinai, the covenant represented by Hagar, which "*engendereth* to bondage," was

not of promise—not of faith—and was *four* hundred and thirty years later than that made with Abraham, “the father of us all.” The covenant of redemption was that made with Abraham. It was “*confirmed* before of God *in Christ*.” Gal. iii. 17. “The *inheritance*” is of promise—not of the law. All this was done,

“14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

Hence all believers are one in Christ—of the same church.

“29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.”

IDENTITY OF THE CHURCH.

“The law of commandments contained in ordinances (Eph. xi. 15) he took out of the way, nailing it to the cross.” The law of commandments “contained in ordinances” “*was added* because of transgressions *till the Seed* (Christ) should come,” (Gal. iii. 19), being *imposed* till the time of reformation,” (Heb. ix. 10). Christ had become surety to Abraham for the Father that the *promises* should be fulfilled—“By so much was Jesus made a *surety of a better testament*”—(Heb. viii. 22). Hence this *removal*—taking away the ritualistic elements *that never had* encumbered the church till the Mosaic day, necessitated by the effects of centuries of slavery in Egypt, those “carnal ordinances imposed till the time of reformation” fell with the rending of the veil. That system was a *parenthesis*. It was temporary. The church existed *before* it. It existed during the formation of these ceremonies—during the suspension of them *in part* and, at times, in whole—during their variations, irregularities whereby wars, usurpations, conquests, etc., etc., they were most irregularly administered in large part—during the days of the Daniel's or Elijah's, it existed. The law never was “of faith”, Gal. iii. 11, 12. Yet, from Abel down, all God's people were saved by faith, Heb. xi. entire, Rev. iii. 28, 31; iv. 1-14 entire. Hence Abraham is “the father of us *all*,” (v. 16). Hence “the bondwoman,” that is “the Sinaitic” “law of commandments contained in ordinances” that “made nothing perfect” (Heb. vii. 19), being only “a carnal com-

mandment" (v. 16,) determined and necessitated by the Aaronic priesthood, (vii. 12). Hence the bondwoman and her son were "*cast out*," "cut off," "fell away." Hence we are children of the free woman—being children of Abraham by faith. To the same effect speaks Paul, Eph. ii :

13. "But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

14. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

15. "Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

16. "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby :

17. "And came and preached peace to you which were afar off, and to them that were nigh.

18. "For through him we both have access by one Spirit unto the Father.

19. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God ;

20. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

There is no "new church" organized here—just the reverse. This renovated condition of society is called "new" just as a renovated soul is a "new creature," a renovated heart is a new heart, and a new spirit," so often named by the same apostle. The bringing in of so many Gentiles, with the great breadth the church assumed, gave a new era to her course. But we must remember that those who would make the "new man" here mean, that *bringing* in the Gentiles implied that out of *the bad elements* he was to organize a *new* church, not only contradict all fact, all Scripture and reason, but contradict the plainest records of the New Testament ; not for *eight years after Pentecost* were the Gentiles brought in, as all agree , and the Christian Jews *brought them* in. See Acts x. entire, xiii. entire and xv. entire where the Gentiles are first converted and laws for them given by the Jewish body. The fact that in all the assaults made upon Paul, Acts xxiii. 3, xxiv. 11-32, xxv. 8-9, xxvi. 2, 8, it was never charged by those so anxious to prejudice his case that he, even the apostle of the Gentiles, sought to originate

a new church, a new system, a new religion, is confirmatory of all this beyond all dispute. If a new religion, a new church had been taught, he could not have answered this. Not only so, but the apostolic church practiced circumcision till near, if not up to the end of that century.

The *identity—oneness—ENTITY* of God's church is established. Its principles are one—its God One, its Christ one, its Truth one, its objects one. *Not* analogy—not *likeness*, but *ENTITY*, we have proved. The principles of ALL dispensations are—love God with all the heart—our neighbor as ourselves. (Deut. vi. 4, 5; Mark xii. 28–34; Rom. xiii. 13; xiv. 17–18.)

It is established. All admit infants were members of this church.

Dr. Carson says of the Jewish Israel: "*Was the church into which its members were born, the same etc.*, 233. Nay, he said, "Is the Christian church that rejected the great body of the Jewish nation, the same with the Jewish church etc., 233. "Was the church that admitted every stranger to its passover etc.,? "As the church of Israel was the church of God, typical of his true church etc." 234.

We next show that *Infants* were members in that church, and not only circumcised at eight days old, but *baptized*. Deut. xxix. 10–12, shows their "little ones" of all ages were included, Gen. xviii. 19, shows the "household" was included, Num. iii. 27–28, shows those a month old and upwards are there included in the religious charge of the church.

Joel i. 15–17:

15 ¶ "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly;

16. "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17. "Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?"

Here the tenderest age of infancy—"those that suck the breast" are recognized as members of the church. How did they sanctify the congregation—*ekklesia—the church*; Heb. ix. 13; Num. xix. 13; viii. 7 tell us. [They baptized the church.]

Infants were among the parties specially named. They had *membership*. We have *no need* to prove that they are entitled to baptism—*all* admit *membership* carries *with* it baptism. Membership is what we prove—the greater including the less. We read in Matthew xviii.

“At the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven?”

2. “And Jesus called a little child unto him, and set him in the midst of them.

3. “And said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

4. “Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5. “And whoso shall receive one such little child in my name receiveth me.

6. “But whoso shall offend one of these little ones which believe in me it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.”

Here it is clearly taught that “little children” are in the kingdom of heaven.

1st. Notice v. 1, “who is greatest in *the* kingdom of heaven? is *the* point before the audience. That was *the* question.

2d. A child so young that it represented innocence—not old enough to be presumed as yet to be guilty of anything needing faith or conversion, to become innocent, is the party set forth.

3d. Adults have to *become converted* and *become as* little children “to enter into the kingdom.”

4th. It was in answer to “who is greatest *in* the kingdom” the child is called.

5th. We are to receive such little child *in Christ's* name, v. 5. To this add Matt. xix. 13–15:

“13 Then were there brought unto him little children, that he should put *his* hands on them, and pray; and the disciples rebuked them.

14. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

15. And he laid *his* hands on them, and departed thence.

Luke xviii. 15, calls them “infants (*taphedia*) which interchanges v. 16 with “little children (*ta paidia*). “Of *such*

[INFANTS] is the kingdom of God." In the light of such declarations he adds. "17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Here again it is in connection with how adults are to "enter in," who have transgressed, rejected Christ, that infants are held up as *the standard of qualification for adult* entrance. Amid such declarations it is declared "*Of such* is the kingdom of heaven." They are members in it.

This is the more pointed, if possible, when we remember that the Jews *had always* had their infants in church relation with them. We must remember these words were by a *Jew to Jews*, who talked to him *before* this *familiarly* about the kingdom of heaven. That *they* all had their infants recognized as in the same.

Not only so, but, as A. Campbell says, Ch. Baptism, p. 385, and debated with Rice:

"The believing Jews, down to the end of the New Testament history, circumcised their children. Paul publicly declared, by an overt act, that he *had not* COMMANDED them to *desist* from circumcising their children."

Hence this circumcision of *infants* in the Apostolic church, long years after Pentecost, answers *four* points. 1st. It proves that the old church was not abolished. 2d. That no new church was organized on radically different grounds. 3d. That, *any way*, *infants* were still in the church, recognized as such. 4th. That though this is so—that infants were constantly *circumcised* during the whole period of Apostolic history, *yet not a case of it is named—no recorded case*. This should hush the cry about "a recorded case of infant baptism in the New Testament." 5th. If it required a *special command* to *desist* from *any* practice that late in Apostolic history, (Acts xv. and xxi.) why not equally so as to infant membership and baptism?

Here then we have the infants in the church. How will he get them out? It will do no good to quote where Doctor this one or that one had said or written very silly, or foolish, or absurd, or contradictory things. That is not the issue. Is it in accordance *with the Scriptures*? *That is the point*.

In accordance with these facts, we read Acts xvi. 15, of Lydia—

"15. And when she was baptized, and her household, she besought *us*,

saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us."

And xvi:

"32. And they spake unto him the word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

I Cor. i:

"16. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other."

I Cor. xvi:

"15. I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints.)

I ask now: 1st. There being some eight "household baptisms" recorded in the New Testament, is it likely they were *all* destitute of infants? 2d. Are we not authorized by these cases to baptize such households?

It is answered, the household of Stephanas "addicted themselves to the ministry of the saints"—waiting on God's ministers, etc., hence no infants. To this we reply: 1st. They could have grown up in the years since their baptism to assist older ones in service. 2d. Such language does not at all imply that such as were too young for such work would be included, whereas from the whole history of religion, they would be; see especially Num. iii. 27, 28, where infants "a month old and upwards" were charged with a ministry. The jailor "rejoiced, believing in God (*panoiki*) with all his house"—the word *panoiki* being *an adverb describing* how he rejoiced—qualifying the verb, only *he* rejoiced—verb in the singular number. The old *Peshito* reads "Lydia and *her children*" were baptized—"the jailor was baptized and *all his children* (*kulhun*).

All parties are settled in the fact that infant baptism is established when *infant membership*, its right, is settled. This we have now done beyond all power of refutation. I need do nothing now but hurl back the onset of the opposition—foil, meet the objections urged against it. This is all I need do, though other and powerful additional arguments will still be adduced.

Dr. Graves wishes this question confined to the New Testament. Why not confine repentance, justification, atonement, Christ's divinity, to the New Testament as well. How can you understand the New without the Old?

All he has to read about baptism administered as a means of grace, to quicken, etc., amounts to nothing. 1st. No Methodist teaches or believes that. 2d. We are discussing whether it is taught in *the Bible*, not in men's creeds or essays.

He urges that if it represents nothing within, it is a lie. He believes that baptism not only represents things *within*, but things *without*. So he is met there. Circumcision represented things *within*, we know, for of it prophets and apostles declare its *inward* import. Rom xi, 28, 29, He is not a Jew who is one outwardly; *neither is that circumcision which is outward, in the flesh*; but he is a Jew who is one *inwardly*; and *circumcision is that of THE HEART, in the Spirit.*" See also, Col. ii, 11; Rom. iv, 11. It was "a sign, a seal of the *righteousness of faith.*" Yet it was administered at *eight days old*, though Paul says it was "*of the heart.*"

He believes it had not the *use* and *import* to the infant of eight days, but served such ends when it grew to comprehend its use and symbolic import. So of baptism.

He reads our discipline, the so-called Wesley Tract, to prove that Methodists teach that in baptism infants are delivered from the wrath of God. He knows, or ought to know that we never did in any age or country so teach. To force a meaning on those phrases, which our article on baptism in the Discipline, the context, and all our standards show we never held, but so far from that, despise, reject them, is not my idea of fair debate. It little becomes those who till but recently taught that infants were in hell, and only abandoned it under the effects of our preaching to bring such charges. We will notice those matters more fully in due time.

He quotes Limborch, Bledsoe, etc., that "there is no proof that the apostles ever baptized an infant." They say not so. They say there is no "*express mention*" of it in the New Testa-

ment; that is, there is no place in the New Testament where *in so many words it records that an infant was baptized*. This amounts to nothing.

1. It is nowhere recorded that John the Baptist ever baptized a *woman*, a boy, a girl—you baptize *all such*.

2. It is nowhere said or recorded that the twelve apostles ever baptized (1) a woman, (2) boy, (3) girl, (4) or *man in all their ministry!* So, to be consistent you should *never* baptize *any* of these classes. As to Paul's record, we will examine it hereafter, he not being of "the twelve."

3. It is nowhere recorded or told us in the New Testament that an infant was circumcised in all the Apostolic days. Yet we know, and all agree, that they *were* circumcised *daily*—every day of the world, more or less.

4. It is nowhere "expressly" said or recorded, or hinted, that *the twelve Apostles were ever baptized*.

5. Nor that the *seventy* were.

6. Nor that the one hundred and twenty disciples were.

7. Nor that John the Baptist was *himself* baptized.

This will do. This crushes the popular objections *in toto*.

You urge that we justify, prove infant baptism by inference. Well, suppose that be so. Do you not rely on "*inference*" for "*immersion?*" You know you do. YOU BAPTIZE ADULTS SOLELY ON INFERENCE. You *infer* from *your* expositions of Scripture that certain qualifications exist, and *all* by inference. A fact can as perfectly rest on legitimate *inference* as on *actual, express declaration*.

But he says the church was founded on circumcision. I have overwhelmingly showed the reverse, and until he assails my crushing facts, I can pass *that* point. What *was* the remnant? he asks. I showed elaborately. What he means by Jews translating the word (*kehal*) by *ekklesia* once, I know not, since it is translated by it constantly.

Was the *Olive* tree, Abraham, or Christ? he asks. Say yourself, and either position destroys *your* theory and sustains me.

As for those *sylogisms*—beginning the question each time—*taking for granted the very thing in dispute*, why that is anything but *logic*. To parade syllogisms on that order is to satirize all logic. But enough here. If the learned Doctor *has arguments*, let them be adduced, and we will meet them. I have nothing to do now but to dash back the billows of opposition, hurl back the missiles of the archer. He cannot break the force of truth. My position stands as a column of granite—imperishable, indestructible in its nature, majestic in its strength, resting on the deeply-bedded rock of eternal truth. THE CHURCH OF GOD IS ONE FOREVER—INFANTS ARE IN IT.—
[Time Out.]

DR. GRAVES' SECOND REPLY.

Replication.

MR. PRESIDENT:—Scientists tell us that the first phase in which our earth appeared, before the creative or re-forming fiat went forth, was a nebulous—a thin impalpable gaseous state. Now with all due respect to my distinguished opponent, it does seem to me that his argument for authority to baptize infants, is in its nebulous—*gaseous* state. If he has sent forth his creative or formative fiat, the material has not given any signs of obedience to it, to assume shape and tangibility. I am waiting patiently for the first show of authority in God's Word for the administration of Christian Baptism to unconscious babes, for the purposes, Eld. Ditzler and the Society in this place administer it—i. e., to wash away the guilt of original sin, and as an effectual means of regeneration, and reception into the church. He has, thus far, been discussing altogether another subject—i. e., whether there was a visible Christian Church in the Old Testament, and whether it was identical with the visible kingdom of Christ extant to-day. Suppose I • grant that there was, what would he gain by the admission? Can he show that the ordinances—Baptism and The Lord's Supper—were instituted by Christ or observed in that church? Evidently not. Can he anywhere find where, by express command, the Divine Lawgiver commanded these rites to be substituted for any existing rites, or that they should be added to the existing rites of an existing organization? If he can, he will do what no man before his time has been able to do.

I propose in this speech to notice more specifically the positions to which he is committing himself and his people.

1. He defines the Church of God in which there have been infants in all ages—as

ALL THE SAVED BY *Grace in all ages.*

This is what is called by Theologians—"the Church invisible.

With such a body, if there be one, we have nothing to do in this debate. No living infant ever was or can be in *that* body. That body has no ordinances of any kind. We have to do with visible, local churches that have ordinances.

2. He affirms that all infants are born in a state of salvation.

3. He affirms that all infants are born members of the church—"God's family," flock, yea, household, church, without the need of faith or regeneration!" Now I must here impeach him for inveighing against the Articles of his own Discipline, that he has sworn on bended knee to his Bishop to believe and teach, to "*mind* and not mend." His Discipline defines a church to be "a congregation of faithful men," and not these alone, but in this congregation of believers "the pure word of God must not only be preached," but "the sacraments, baptism and the Supper duly administered."

Eld. Ditzler affirms that infants are born pure, free from the guilt and consequences of original sin—in a saved state, but the VII Article of his Discipline teaches the very opposite of this;

VII.—OF ORIGINAL OR BIRTH-SIN.—Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

Elder Ditzler affirms that infants are *born* into the church, while the whole office for baptism in the Discipline proceeds on the doctrine that by baptism they are received into the church, and without it no infant, any more than adult, can enter into the Kingdom of God. I will read a little under the head of "Ministration of Baptism to Infants:"

"Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Savior Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that which by nature *he* cannot have: that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be a *lively member* of the same.

Then shall the minister say,

Let us Pray.

Almighty and everlasting God, we beseech thee for thine infinite mercies, that thou wilt look upon *this child*: wash *him* and sanctify *him* with Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church."

Now Elder Ditzler has sprinkled many a babe, and in every instance he has told the parents of it, that they by the act of baptism caused their infant to be introduced into the church. I read on page 205:

"Then the minister addressing the parents, or others presenting the child, *shall say*, 'In causing this child TO BE BROUGHT BY BAPTISM INTO THE CHURCH OF CHRIST,' " etc.

Thus we see in the very outstart, Elder Ditzler takes positions utterly subversive of the articles and of the *ritual* of his Discipline and his church! Now I want you all to notice this. Elder Ditzler came here to maintain and prove that infant baptism as practiced by his church, is authorized by the Word of God, and in his very first speech, he has affirmed that the teachings of his Discipline are not sustained by the Word of God!!

Has he not made a bad start? *He has openly repudiated the teachings of his Discipline!* Which will Methodists hold to, their Discipline or Eld. Ditzler? One or the other *must* be repudiated.

I do not know that I understood Eld. Ditzler's position in his first speech, if I did, he affirmed that the Jewish Synagogue in the Old Testament was identical with the Church of Christ in the New! While this has no support in the Bible, and can find no favor in a Christian's mind, it is exceedingly fatal to his cause for there never was a Synagogue that had infant members in it.

He has thus far confounded the "church invisible" with the *visible*, the Jewish nation with the Christian church and the Jewish Synagogue with the Christian church, and finally the world at large with the church. He quoted to prove that there are sinners in the church. "Let both grow together," etc. Christ distinctly said that "the field was the world" and not the Church in which the tares were to grow.

He strongly deprecated, in his first speech, quoting the authorities of eminent scholars to support our position, and twice before he closed, he quoted a list of *Pedobaptist* authors to support *Pedobaptist* views! Of what weight are such interested witnesses, in their own cause? When I quote authorities, they will be *his own witnesses*, testifying to the unscripturalness and untenableness of his positions, and I shall have a large use for these. When an advocate can win his case at law by the witnesses of the opposing party, it is a proof that he has a very clear case. Elder Ditzler will use only interested witnesses—men on the same side with himself, and I shall overthrow his positions by the testimony of his own witnesses alone.

Elder Ditzler has occupied a large amount of his time, so far, in proving that there was a goodly number of Christians in every age, from Abel down. I wish to state again, that I do not deny this glorious fact, but that I do assert that they were not separated from others by any visible organization or ordinances—this is the simple issue. The Jewish nation nor local synagogue, was composed of the professedly regenerate.

Let it be borne in mind, that Elder Ditzler holds and teaches that Hebrews xi. 25: "To the General Assembly and Church of the first born," refers to the church invisible, the aggregate number of the saved in all ages. The Word of God is directly against this, as I will prove, when I come to examine the true relation of the Jewish Commonwealth to the visible church of Christ—but bear this in mind. He affirms in his first speech, that the church was developed out of God's Covenant of Redemption, etc. Will he state explicitly when and to whom, and where the Covenant of Grace or Redemption was first announced, and so announced as to bring the church into existence.

Another large part of his two speeches refers to matters that belong to the next dispensation, and have no reference whatever to this—to the future return of the Jews to their own land, to the second coming of Christ, to the setting up of the Royal House of David, with David's divine son and Lord upon

his throne forever, and strange to say, quotes these events as the re-establishing of the Christian church during the present Gospel dispensation ! He evidently has no clear conception of the significancy of most of the passages he has quoted, for he intermixes, confuses and confounds them to the bewilderment of his people.

In the regular course of my explication, I will explain the covenant made with David, and then all can see what is meant by building again the tabernacle of David that is fallen down—not the church of Christ in any sense. Before replying further I respectfully ask him to explain definitely, what he means by these terms :

1. The remnant that shall return.
2. The good Olive tree, what he claims it represents—
3. The root of this tree.
4. The *branches* of it.
5. The wild Olive tree represents whom ?

I think it is his duty to explain what he means by the terms he uses, and whenever he does, I will reply.

ARGUMENT AND EXPLICATION.

I closed my last speech by asking where his church, the first Christian model church, was developed. I could find nothing like it in Eden, nor even in the family of Abel, nor in the Ark, nor yet in the families of Abraham, Isaac or Jacob, nor in Egypt. Where are we to look for it? The Jewish church—the Jewish church is the place, and the thing we hear on every hand.

How much the Elder—how much Pedobaptists for the past 200 years have made of the *Jewish Church*! But, alas! as it is about sprinkling and the grounds of Infant Baptism, they cannot agree among themselves *when it commenced*! The majority of writers, and Presbyterians generally, maintain that it was constituted in connection with the Covenant of Grace, that was made with Abraham, ratified by the Seal of Cir-

cumcision. But my learned friend declares, before Abraham's day it was, being 1000 years before Circumcision! Others still contend that it commenced with Moses at Sinai.

As I have abundantly refuted my opponent's theory, and with it his whole argument, I will briefly state and notice these also, since it is this proposition, by whomsoever held, upon whatsoever ground, I wish to disprove.

That this Covenant with Abraham is by the most eminent Pedobaptists believed and held and put forth as their only real ground to justify Infant Baptism, let me read the statements of a few of their brightest lights. Dr. Wardlaw, of England, says:

"We state our argument thus: Before the coming of Christ the Covenant of Grace had been revealed, [i. e., to Abraham]; and in that Covenant there existed a Divinely instituted connection between children and their parents; the sign and seal of the blessings of the Covenant was, by Divine appointment administered to children; and there can be produced no satisfactory evidence of this connection having been done away."—*Inf. Bap.* p. 20.

Here God's Covenant with Abraham and his seed is regarded as "The Covenant of Grace," which is the everlasting Covenant of Redemption.

All Pedobaptists who believe the church was constituted by the covenant made with Abraham agree with Dr. Wardlaw that the Covenant of Circumcision is the everlasting Covenant of Grace. This is their first and fatal error as I will show when I explain the Covenants and the law. This egregious error is the main strength of infant baptism! Upon this bank of fog the entire argument to support it is founded.

The great Dr. Wilson of England, Presbyterian, in his work on Infant Baptism, and the setting up of the church, says:

"It is upon the constitution and membership of that church under the immediate superintendence of the author of this covenant [Abrahamic] that THE ARGUMENT FOR INFANT BAPTISM IS ENTIRELY FOUNDED."

The great Dr. Chalmers declared that the main strength of Infant Baptism lies in the Covenant of Circumcision.

Prof. A. A. Hodge of Princeton, New Jersey, in his *outlines of Theology*, says:

"The church is an outward visible society of professors, He establishes them by the covenant he made with Abraham."

With these agree the most eminent Pedobaptist Theologians and Commentators. Let us examine the claim made for his church, and learn who may be members of it, and how initiated.

The covenant of which circumcision afterwards became the visible token, was made with Abraham when he was an idolater, as his fathers were, living beyond the river Euphrates—see Gen. 12th chapter.

If it did constitute his family into a Christian Church, the first and model church, then it was *composed entirely of idolaters*; and as for Abraham's family, there were no infants, not even children in it—

Eld. Ditzler urges that he was here called out from among the wicked and separated unto God, as the church is said to be called out from the world, etc. How could he have been separated from the wicked by this mere change of locality, and when he went forth among a people as idolatrous and more wicked than the family of Terah and the Chaldeans around him? This call was the simple segregation of Abraham's family from his father's family for God's own particular purpose. I will examine this matter further in my next. I want to give him something definite to do, and therefore present my direct refutation.

Refutation.

ARG. V. (1.) Positive ordinances or institutions of Christianity require in all cases, positive commands.

(2.) The baptism of unconscious infants which is a positive ordinance, is nowhere commanded in the word of God.

If Infant Baptism is anywhere expressly commanded in the word, let Mr. Ditzler produce the passage. But he has impliedly confessed, as has the Committee of his church, that there exists no such command, for they steadfastly refused to accept a proposition, affirming that it was commanded. If they knew of such a command would they have refused to

have affirmed it? And Pedobaptists invariably in all discussions refuse to affirm that Infant Baptism was commanded by Christ, or that the Bible contains a solitary precept for it.

(3.) Therefore Infant Baptism is not an institution of Christianity. But I will buttress this by another.

ARG. VI. (1). That rite or ordinance is evidently not an institution of Christianity but a human tradition of which confessedly by all, no clear example can be found in the word of God.

(2). But there can be no clear example of Infant Baptism found in the word of God.

The proof of this is, 1. From the first introduction of the practice into the *world* (it never was practiced by a Church of Christ) in the fourth or fifth century until now, its supporters have been challenged to produce an example and they have frankly confessed that they could not, because it was not in the Word.

(3). Ergo, Infant Baptism is evidently not an institution of Christianity but a *human tradition*.

Couple these two arguments into one.

ARG. VII. (1). That ordinance which no express command for, or undoubted example of, can be found in the New Testament or Bible, is evidently not of God but a human tradition.

(2). But there can be neither an express command for, nor an undoubted example of, Infant Baptism, found in the word of God, and of course not in the New Testament.

(3). Ergo—Infant Baptism is not of God, but a human tradition.

The practice, therefore, hangs upon the second of these two propositions, and I support it with this argument.

ARG. VIII. (1). If there was one precept for, or example of, Infant Baptism in the Bible, the supporters of the practice could and would have found it in the course of 1400 years, and the most distinguished scholars and advocates would not frankly admit there was neither.

(2). But they have not found the precept or the example, and their standard scholars and advocates, frankly admit that neither the one nor the other can be found in the Word of God.

Ergo—(3). The word does not contain either precept for, or example of, Infant Baptism,

Let me here submit sufficient proofs to sustain my minor.

LUTHER.—“It cannot be proved by the sacred Scripture that infant baptism was instituted by Christ.”—In A. R.’s *Vanity of Inf. Bap.*, part ii, p.8.

ERASMUS. "Paul does not seem in Rom. vi, 4 to treat about infants. . . . It was not yet the custom for infants to be baptized."—*Anno.* on Rom. v, 14.

CALVIN.—"Because Christ requires teaching before baptizing, and will have believers only admitted to baptism, baptism does not seem to be rightly administered, except faith precede."—In *Wallace on Chr. Bap.* p. 52.

LIMBORCH.—"There is no express command for it in Scripture; nay, all those passages wherein baptism is commanded, do immediately relate to adult persons, since they are ordered to be instructed, and faith is prerequisite as a necessary qualification. . . . There is no instance that can be produced, from whence it may indisputably be inferred, that any child was baptized by the Apostles."—*Com. Sys. of Div.*, b. v, c. xxii, § 2.

Bp. BURNET.—"There is no express precept, or rule, given in the New Testament for the Baptism of infants."—*Expo. of 39 Art.* Art. xxvii.

DR. M. STUART.—"Commands, or plain and certain examples, in the New Testament relative to it, I do not find."—On *Baptism*, p. 201.

R. MONTGOMERY.—"Scripture makes no direct and authoritative reference to infant baptism at all. It cannot be shown that Scripture gives any open, plain, and decisive precept to baptize infants" (*The Gospel, in Advance, &c.*, p. 402.)

ARG. IX. (1). If none are to be baptized by the authority of the Great Commission, Matt. 28, which is the only law of baptism, but such as are made disciples by being taught,

(2). Then, as unconscious infants are incapable of being taught,

(3). They ought not to be baptized.

That none are authorized to be baptized by the authority of the Great Commission, but such, etc., is proved by both the command itself and every example recorded in the New Testament.

It is also supported by the most eminent Pedobaptist commentators themselves:

DODDRIDGE.—"I think that illumination, as well as regeneration, in the most important and Scriptural sense of the words, regularly, precedes the administration of the ordinance of baptism.—[*Time out.*

DR. DITZLER'S THIRD SPEECH.

GENTLEMEN MODERATORS :—As I have in, all the argument I want now or need, till I take up another point, (and I need *no* more at all—my proposition is put beyond all hope of successful attack and Dr. Graves realizes *that* fully) there is only one thing we have to do—hurl back the attacks of the opposition. *We have and hold possession of the field.* All we need to do is, hold on to the fort. He wished to confine it to the New Testament. O, yes; but—*how much of the New Testament did HE quote in his first hour's speech on Mode? Not one letter—not one sentence in a whole hour's speech!!* Think of the change that has so *very suddenly* come over the spirit of his dreams! *How can the economies—the principles of divine government be understood without studying God's laws, his established processes of government?* What Supreme Judge would even *attempt* a decision where most ordinary rights are involved without going into the constitution and fundamental laws that had given rise to *all* subsequent institutions, laws and Government? When especially *all* the law terms were in long use—all the phraseology, and *still the same people are the only subjects* as yet, and *the same law-giver speaking?* Is it not wonderfully strange that man can be so blinded by prejudices as not to see such plain principles and facts? Does not Paul tell us, 2 Tim. iii, 15–17 that *all* Scripture is given by inspiration, yea, and “*is profitable for doctrine, for instruction in righteousness, etc.*” What Scripture was this that Timothy had learned when (*brephae*) a babe, a child? Not a word of the *New* Testament then existed. It was the *Old*. Yet the last letter Paul ever wrote tells us *it is profitable* for doctrine and instruction, etc. So, “the Bereans are commended by the Apostles for searching and seeing whether what *the Apostles* preached was so or not. Not a word of the *New* Testament did they have. But *Apostolic practice tallied exactly with the Scriptures* which *daily* they searched. Thus all legal rights, all common sense, and all Scripture teaching tell

us to do as we have done—*harmonize* the action of deity and study his government and word to know the truth. On *all else*—atonement, pardon, (justification) redemption, divinity of Christ—*all* go to the Old Testament, but on *Infant Baptism*—on *just this one* question, *cut up* the Bible and let us begin in the middle of things—not as in all else—at the beginning! He says “the church was founded on circumcision.” We will simply say *it is not so*—he gave not a word of proof—and I defer my examination of that to my *next* speech.

He reads from certain works and asserts that we baptize infants *as a means of grace to them!* He knows we never did so. He knows he puts on those words an interpretation they are not intended by us to have.

By “means of grace” both Baptists and Pedobaptists in all such cases mean, aids, helps in duty, that in all cases where we pray, take the Lord’s supper, be baptized, contemplating adults in all these cases and *only* them, as he well knows, the parties so “using the means of grace” are aided, strengthened and established in the faith, and enjoy the pleasant consciousness of doing their duty, while God works within. These writers are not presuming that enemies are lurking in the bushes always ready to torture their honest words, garble their sentences, and mar their meanings.

He says the sign represents *a lie* in the infant; if baptism is a sign, there is nothing in the infant it can represent.

1. We know circumcision was a sign of the circumcision of the heart. Gen. xvii, 11, with Rom. iv; 11, 28, 29; Col. ii, 11. Yet *it* was administered to infants at eight days old. We have *God’s* word for *all of that*.

2. Circumcision was constantly appealed to—used as symbolic of loving God with a pure heart. Deut. x, 16; Jer. ix, 26; iv, 45; Lev. xxvi, 41; Ezek. xlv, 8–10; Acts vii, 51; Phil. iii, 3; Jer. ix, 25, 26. Hence to “circumcise your hearts to love the Lord thy God” was a favorite expression. Yet it was administered at eight days old.

3. We assert it *does properly* represent what the *infant has*. Primarily water represents “*innocence*” the world over, and in the Bible. David—“I will wash my hands in innocence.”

Pilate washed his hands—I am free from the blood—innocent of the blood of Christ. This use will not be questioned, we presume. Now though inheriting a depraved nature, no infant is *guilty* before God or man. He is not a *sinner*. He is innocent. Now *we* as transgressors, sinners, have to have the Spirit to *regenerate* us to make us as innocent as the babe and fit for heaven. Hence the water symbolizes to us, then, most properly the pouring of the Spirit upon us by which, through regeneration, we are made innocent before God—the merit of the blood is applied, and all guilt taken away. As the child grows to maturity his baptism, yea, whenever he sees water used, or falling from heaven, or drinks the pure and refreshing element, ought to be reminded of the water of life—the Spirit of grace and supplication. Thus it is to him (*sperotama*) the *pledge*, the answer, “*the stipulation*,” as Peter calls it—1. Peter, i, 23—of a good conscience. So this objection fails in three ways, is *triple* answered, overthrown.

Baptism, he says—“Christian baptism constitutes *the essential differentia*.” We will see that in our next speech and *down* it *will go*.

He says the *national* Israel was a *type* of the church—only a type of the spiritual Israel.” Well, now :

1. What part was *type*? They had baptism—of *what* was it a type? They had circumcision—*itself* a sign, a token, a seal. Of what was *it* a type in the New Testament church? By the gentleman’s position, these things *were all types of types—these last* were types of something in the New Testament church!!

Now 2. There must be a just correspondence between shadow and substance—between type and anti-type. They must correspond to a *nicety* in *all essential* points. One may fall far below the other in power, force, extent. A Sabbath-day may represent *eternal* rest. A bit of bread or wine represent the body and blood of Jesus. But there is *a truth* as the basis of the *typical* use of the one and the other. If, then, the Jewish Israel did not even require purity—require and provide for a pure or spiritual membership, it is a *miserable* type of the church. You fail again. Moreover—no proof at all was offered that it was the type. We deny it utterly.

He asks us—what was the “remnant?” We demonstrated what it was. Paul told us most emphatically. He asks: Was the olive tree Abraham or Christ? Paul tells us it was “the remnant.” That all unbelieving Jews “fell,” “stumbled,” “were rejected,” “were broken off,” “were cast away,” “were cast out,” as children of the bondwoman, clinging to the law of commandments contained in ordinances. Gal. iv. 30; Rom. xi. 15, 16, 17, 19, 20; Eph. ii 16. Now, out of what were unbelievers cast—from what were they broken off by rejecting Christ? Whatever it was—all who believe—all who accept Christ are grafted into the olive from which these were ejected. But are we not incorporated into his church in this process? Of course we are. That tells most plainly what it means.

But he asks is it Christ or Abraham? What does he mean by that? Simply smoke. Suppose it mean Christ? Is he not the head of the church? Col. i. 18, 24; Eph. i. 21, 22; ch. iv. 13-16. If we be in him as the vine—baptized into the one body, “which is Christ”—1. Cor., xii. 12, 13, are we not in his church? If we are spiritually Abraham’s seed, is it not the same? You can clearly see the whole aim of my worthy opponent here is dust—smoke.

Alas! now, the Doctor goes into “syllogisms” heavily. And what silly ones they are—me! Take the one I first caught. There must be a positive command to you else you are not under obligation to obey. No such positive command exists as to infants. Therefore, it is wrong—does not follow. As Burns says:

“Ah, do I live to see it?”

Now 1. There is no positive command in the Bible to any of us—to any of you—to be baptized! The sole—the only command we have is given to the administrator of baptism—not to any subject at all. And our reception of it is purely an inference of duty. As the apostles are commanded to “go, disciple all the nations, *baptizing* them,” we (1) infer it is perpetual—to descend through all ages, as he promised so to be with them always.

2. We infer *our* duty to submit to baptism from the fact

of *the Apostles* being so commanded. Thus we see *how rash* is his position and how defective his so-called syllogism.

He says "No baptism—no church!" But the Jews baptized—were all baptized. We will notice that in our *next* speech in full.

But he states that the kingdom of God is *the church*. It takes every visible church on earth to make up the kingdom of God." *That* is the best truth the Doctor has uttered during this debate. Keep on there and you are bound to get all right. Now this kingdom is spoken of in David's day often, Ps. cxlv. 11, 12; xi. 7, 8, in Daniel vi. and often. It was familiar to the Jews when Christ came—in every mouth. You will not deny this. See Acts i. 6; Luke xi. 16; Matt. vi. 3, 10, etc. Again, Matt. xxi. 43, "Therefore I say unto you, [Jews] *the kingdom* [you say *church*] *shall be taken from you* and given [leased out,] it reads in the Greek—*let out*] to a nation [Gentiles] bringing forth the fruits thereof." Here Christ tells the Jews plainly the kingdom they had always had—compared to having the use of a vineyard—so the ancient Prophet said of it also—should be taken from them. This shows former *possession*—*possession* implied *existence* of course.

Nay, *the same* was to be given to the Gentiles. So we saw from Gal. v. 30; Rom. xi. etc. The Doctor says this kingdom was *the church*. All Baptists and "Disciples" have so taught. So this shows the *true spiritual church* had existed—was *not* destroyed—was let out to Gentiles and *all* on a *common level*.

He says I said there was *no carnal* ordinance in the times before Abraham. I never talk so carelessly. If the Doctor will watch he will find that I am very careful always as to what I say. All I said is true, viz: that *there was no record of any* command for an ordinance or ritualistic ceremony till circumcision. Of course we all know of Noah's altar, Abel's sacrifice and Cain's offering. What has *that* to do with a *recorded command for a regular ordinance*? There is no recorded command about *any* of these cases. Nor do they rank as regular ritualistic ordinances to be performed like circumcision, baptism, etc.

But worse and more of it! Because Paul looks on *the whole church as a unit—as a whole—one*, just as Rom. v. and I Cor. xv. 18–25, etc., he treats *the whole human race as a unity* from a certain stand-point, and catalogues the representatives of the various ages of the church by such men as Abel, Enoch, Elijah, Abraham, Moses, etc. Dr. Graves lets himself down to the LITTLE twaddle of a “Disciple” preacher we heard use that ridiculous conceit and tells us Cain *killed Abel*, therefore he killed the church!! Has Dr. G. so abandoned *all* hope—has he so despaired of rallying that he can *thus* come down? Surely it is humiliating. Here Dr. G. 1, Makes the church consist ALONE in *the persons* of its *individuals*, and then in *visible, organized form*. By this rule, were all Christians disbanded—scattered abroad—there would exist no church of God because *no organized form* of it is seen, and it cannot be reinstated again.

2. It assumes that *Abel* was the *only* good man or being then living, whereas Paul only gives *one* in most of the ages he represents. This is *ad captandum* of the most astonishing character.

3. He utterly ignores the point we made, viz: that the church is *one, covering all ages, all climes, all dispensations*. Hence the death of this or that member affects not its existence. It exists in *Heaven and earth*, in *all ages*, composed of *all God's people*, as we showed. Heb. xii, 24; Eph. iii, 13, 14. Hence, if *all the members on earth were to perish*, the church of God *lives on* in its membership on high—its Head—Jesus Christ, and its saving principles. The moment any number of beings embraced Christ, the Head, received the Spirit, *they are a part of the one church*.

This is the *Bible* view, but not *Dr. Graves'*. He denies that the covenant was made with Abraham. God *said* it was between Him and Abraham. Gen. xvii, 2: “I will make my covenant between *me and thee*.” “Behold my covenant is with thee,” v, 4. “I will establish my covenant between me and thee,” v, 7.

But, suppose it were not so, what has that to do here? It is one of the Doctor's wild theories that he runs in on prac-

tical questions, that have no place here. The point is, *the church developed out of God's covenant of redemption*, any number or numbers of the people saved by the provisions of that covenant could worship together, and *they* would constitute a *visible* church, a local congregation, forming a *part* of God's spiritual family—spiritual church. All spirituality comes through God's covenant of redemption—all salvation. Hence we say the church developed out of it, first the spiritual family, which is essentially *and forever* one. In any age or country any number of these co-operating together form a local church, a visible body. That is what we mean by *visible* church. As Dr. Graves occupies *both* positions on the visible—invisible question, I know not just where he stands to-day. He is on both sides really. I hope he will settle yet.

The Doctor spent fifteen minutes of his hour's speech on the former proposition, exhibiting great soreness on it. He has been worrying himself over *Mary's feet* being baptized. It was *Christ's* feet baptized *by* Mary, Doctor. The Doctor is so confused that he hardly knows Mary from Christ, he is very wild. Ewing would be good company just now—boon companions.

Alas! he got off on logic again. And *such* logic! *There was not a strictly logical proposition in anything he said*, not a single correct syllogism. Hence it deserves no attention. What logic is there in such stuff as this? Such and such commentators, A., B., C., & D., say there is no express command, or no authority to baptize infants. Pedobaptists do baptize them, therefore it is wrong!! And do you call this logic! Then let me follow suit. A., B., C., & D., say that the Baptist church *is no church*. Being no church it is wrong to baptize, etc, therefore, they do wrong, etc., etc.

Take Mill, Whateley, Aristotle, etc., and run their text-books on logic through a threshing machine, and the scraps would be as good logic quite, as all that.

The Doctor rails out that all the Jews, the whole band of them, come into the church under my principles. That all depends on whether they repent, believe, and thus receive Christ. They must be "*Jews inwardly*." "They must eat spiritual meat, and drink spiritual drink." "They must drink

of the spiritual rock, Christ." 1 Cor. x, 2, 3, "They must esteem the reproach of Christ great riches," as did the old Jew, Moses, Heb. xi, 24, 26. All others are "rejected." So we *elaborately* and *clearly* explained.

The Doctor confounds as his brethren always do, *covenant* and *church*. A covenant is *one* thing, a compact, agreement, or stipulation; a *church* is another, being composed of people.

He tells us circumcision was done away. It is yet to be observed in some great millennial vision of his. Well, well. That will do. Peter thought it was a burden neither they nor their fathers could bear. So did Paul. He indeed thought if ye be circumcised you became debtor to the whole law, and Christ became of no effect, Gal. v, 2, 3, 4. It seems they were as blind as we Pedobaptists, however. It is even to be one of the glories of the millennium!! Well, all right; it don't hurt my position any only it looks a little funny.

Dr. Graves is hard to accommodate. He is now astonished I should get through so soon. But he was astonished Saturday that I "tarried so long." He thought fifteen minutes were enough then, now, *two days* are short enough. Verily he can't be accommodated. Now who but myself ever took a whole hour and a half on *one single phase* of this subject?

He would have you believe I run through in hot haste as if tired of the subject, when he knows I dwelt *five times* as long on the oneness of the church as any man in debate in the whole history of debates *ever* did, save myself. I know that *this* is our *strong* position—that they can never touch it and *three-fourths* of all we will have to say will still be in defense of this position. Some contend over little outside issues—some on the number of covenants made—confuse the people endlessly. A world of dust can be blown up there, and hence the usual flourish of the covenants. We plant ourselves on THE ONENESS OF THE COVENANT OF REDEMPTION—NO ONE SAVED EXCEPT THROUGH IT—and consequently, THE ONENESS OF THE CHURCH WHOSE HEAD *was and is Jesus Christ*—whose salvation was through the covenant of redemption, not the covenant at Sinai for a moment.

Once more and *constantly* we call your attention to our points.

1. We have met every point he has made, save we deferred two or three till next speech—points easily met. We have rolled back every objection he brought.

2. He has not met a single point we made—no, not a point.

1st. We showed there was a church long before Christ came in the flesh.

2nd. That it was spiritual—1st. in its doctrines and principles. 2d. in its symbolic ordinances—circumcision and baptism.

3d. That Infants were in it—this Carson, Gale, A. Campbell all admit.

4. That Infants received its symbolic ordinances—circumcision and baptism.

They demand *chapter and verse* for *all*. We gave it. Now *we* demand the same. Let him show clearly, unmistakably—

1. Where the old church was done away.

2. Reconcile this with God's government.

3. Reconcile it with the prophecies of perpetuity everywhere given to that church, quoted by us in our two opening speeches; he has not dared attempt it.

4. Let him show when and where the *new* church was organized; then,

5. Let him reconcile that with all the texts we quoted against its possibility, such as Matt. xxi. 43,

6. Let him show that it is on such radically different principles that the infants are all legislated out, that God discovered his wisdom was at fault, his economy wrong, and he improved it.—*Time out.*]

DR. GRAVES' THIRD REPLY.

Replication.

MR. PRESIDENT:—It is incumbent on me to follow wherever my opponent sees fit to lead. But I am compelled to put my protest on record. He persistently refuses to define his terms. He has not defined what he understands to be a visible church, nor will he endorse the definition contained in the article of his Discipline. He continues to confound what theologians call the invisible church, in which there never was, or can be a living infant, or unregenerate person, with the visible body that possesses an organization, laws and ordinances. I will now ask him, in your hearing, can there be a visible church of Christ without a definite organization, laws and ordinances? I know not what he will answer; he may say that these do not constitute a church, but the point is, can there be a Christian church without them? Never heard of any sane man who would claim that there ever was, or can be. His Discipline says there *must be sacraments* duly administered where there is a church. Dr. N. Rice, (Presbyterian) says, without baptism, there can be no church—all standard theologians agree with him. It then follows, conclusively, that there was no Christian *church* in the Old Testament Dispensation.

He quotes Hebrews xii. 1, 2, in proof that those witnesses referred to, constituted a visible church. Paul referred to those worthies, naming one or two in each age, as witnesses of the faithfulness of God.

He answers that, "the good olive tree is the church—the remnant preserved." This is too indefinite for an answer. Will he answer this: Is the olive tree the *visible* Christian church, which Christ set up, and into which all Gentiles could be grafted by faith, or merely the invisible church, "the whole number of the saved among the Jews, in all ages?" I want an answer, and then will attend to this, and show you how

fatal to infant membership this passage is, for, if he says it was the church before Christ, in the wilderness, none could be members except they had *faith*. Those without it were broken off—those who stood in it, stood by faith, and all those who were introduced were grafted in by faith—whatever body this was—it was indeed a body of faithful men—no infants in it.

To prove the identity of the Christian with the Jewish nation, he strangely enough introduces the allegory of Sarah and Hagar, Gal. iv. 31, the very strongest and clearest Scripture, taken in connection with Hebrews xii. 18–29, that can be produced, or that need be to prove the contrary. Elder Ditzler denies that the Jewish Commonwealth, or the literal Kingdom of Israel is typical of anything, much less of the Kingdom of Christ. Paul teaches differently.

Hagar personating the Sinaitic Covenant, represented the literal and fleshly descendants of Abraham, as incorporated by that covenant into the Jewish nation—temporal Israel, a body of men naturally born, as Ishmael was, of whom the Jerusalem below was their capital city in which they were all registered. Sarah was a figure of the Gospel church under the administration of the new covenant; and Isaac, a son of promise supernaturally born, was a figure of those who composed this church each one born from above—supernaturally born. I present the teachings of Adam Clarke upon this subject, the acknowledged exponent of all true Methodists.

"For these are the two covenants] These signify two different systems of religion; the one by Moses, the other by the Messiah.

"The one from the mount Sinai] On which the law was published; which was typified by Hagar, Abraham's bondmaid.

"Which gendereth to bondage] For, as the bondmaid, or slave, could only gender, bring forth her children in a state of slavery; and subject also to become slaves: so all that are born and live under those Mosaic institutions, are born and live in a state of bondage; a bondage to various rites and ceremonies; under the obligation to keep the whole law; yet, from its severity, and their frailness, obliged to live in the habitual breach of it; and, in consequence, exposed to the curse which it pronounces.

"Answereth to Jerusalem] Hagar the bondmaid, bringing forth children in a state of slavery, answereth to Jerusalem, that now is, sustoichei, points out or bears a similitude to Jerusalem in her present state of subjection; which, with her children, her citizens are not only in bondage to the Romans, but in a

worse bondage to the *law*, to its oppressive *ordinances*, and to the heavy curse which it has pronounced against all those who do not keep them "

"*Is free, which is the mother of us all.*] There is a spiritual Jerusalem, of which this is the type; and this Jerusalem, in which the souls of all the righteous are, is free from all bondage and sin; or by this, probably the kingdom of the Messiah was intended; and this certainly answers best to the apostle's meaning, as the subsequent verse shows There is an *earthly Jerusalem*, but this *earthly Jerusalem typifies a heavenly Jerusalem*: the former with all her *citizens*, is in *bondage*; the latter is a *free city*, and all her *inhabitants* are also and this Jerusalem is *our mother*; it *signifies the church of Christ, the metropolis of Christianity*, or rather the *state of liberty* into which all true believers are brought."

Now Ishmael represents in this allegory, all merely naturally born persons, the *infants of all*, they are *carnal*, generated children of wrath, until re-generated by the Holy Spirit, and what saith the Scriptures. Cast out the bondwoman and her son, cast out of the Gospel church what they represent—purge away all *Judaism* and its fleshly claims and laws—reject all merely naturally-born infants, for these by reason of their first birth cannot and shall not heir with the son of the free woman or the regenerate, the children of God by faith in Christ.

He has asked for an express law to put infants out. Here is a positive command not to admit the infant of any one, Jew or Gentile, saint or sinner, into the church of the New Testament. CAST THEM ALL OUT, is the language of the Holy Ghost which all men will do well to heed, natural infants shall not enjoy church privileges with the children of God.

All can see that the Apostle Paul knew and acknowledged no organization, no body of men under the Jewish Dispensation of the Covenant that God made with Abraham, that was identical with the church of the Gospel Dispensation, and we should recognize none—to do so is to Judaize Christianity.

HEBREWS XII.

.I will, in connection with this, explain Hebrews xii, which my opponent most strangely perverted, claiming that it referred to the "Church invisible," "the whole number of the saved in all ages." Instead of referring to such a body or to the Saints under the Jewish Dispensation or any number of them, the passage expressly refers to the Gospel Church as the anti-

type of the Jews as a Nation, and while under the Sinaitic Covenant—the Law. I know of no Scripture that is more generally or more grossly mistaught than this, unless it is Matt. xi. 12. In giving the true explication of this one passage, it will be a perfect refutation of all he has advanced to support his cause. I will give a running exegesis of the entire passage.

Verse 18. *For ye are not come unto the mount that might be touched, etc.; to a palpable, material mountain, like Mt. Sinai—to which the literal Jews were once brought.*

Verse 22. *But ye are come unto Zion—even unto the city of the living God—the heavenly Jerusalem.* The Gospel Church is represented constantly under the figure of a City—the city of the living God—the city that hath foundations, whose builder and maker is God—the Church in her glorified state—when she has become the Lamb's wife is represented by the symbol of a City. "And he showed me that *great City*, the holy Jerusalem descending out of Heaven from God," Rev. xxi. 10.

"And to an innumerable company of angels—as compared to those by whom the law was given—for all the angels of God are called to be ministering spirits, to minister unto the heirs of Salvation, and the number saved is to be more than any man can number—innumerable.

Verse 23. *To the general assembly, and church of the first born.* A. Clarke says that some of the best MSS. connect general assembly to angels and several of the fathers quote it thus, "to the general assembly of innumerable angels," and approves the rendering.

"Of the first born, protokoon, literally of first born ones." Israel, as a nation, was God's first born. But each member of the church, under the Gospel dispensation, being born from above and adopted as his child, is joint heir with God's first born, and only son. A Scriptural church is composed of *first born ones*, and the name of every true member is registered in heaven—incribed in the Lamb's Book of Life—while the members of the Jewish nation were registered only in Jerusalem.

"To God, the Judge of all" the church of first born ones is a company of *pardoned* sinners, and if truly pardoned, they

have been tried and adjudged worthy of death by the legal judge, and by him alone pardoned and set free. God hath appointed Christ alone, to be judge, and all must come before Him, as a judge, to be tried; either graciously pardoned, or condemned to eternal death. Every Christian, therefore, has once come unto, been tried, and pardoned by the judge of the quick and the dead. And no future judgment awaits such.

"And to the Spirits of just men made perfect"—those sacrifices under the law and blood of bulls and goats could make no one *perfect*, but the sacrifice and blood of Christ, which every member of a Gospel church comes to, can; and therefore such a church may well be called a company of justified men, made perfect by the offering of Jesus Christ.

Verse 22. *"And to Jesus, the Mediator of the New covenant."* Moses was the mediator of the old covenant, a figure, shadow of the real and the effectual Mediator of the new covenant. Every member of the church of first born ones is supposed to have come to God—not through a mere man, but through Jesus.

"And to the blood of sprinkling that speaketh better things than that of Abel" The Jews under the law came to the sprinkling of the blood of sin offerings, that did not avail to cleanse the conscience from its sense of guilt, or the heart from its defilements; but the blood of the everlasting covenant even of Jesus, cleanseth from all sin and never loses its efficacy, forever putting away the remembrance of sins—and so infinitely better than the blood that Abel offered.

Verse 27. *And this word—yet once more signifieth the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain."* The whole Jewish polity with the ceremonial law were the things *made* and temporary, which were shaken and soon to be removed, to give place to things that cannot be shaken and are never to be removed—the visible church and kingdom that are never to be broken in pieces or given to another people, but to stand forever. Therefore the Apostle could well have said as he does in verse

28. *"Wherefore we, receiving a kingdom which cannot be moved, etc.* Now mark, this was not a "Kingdom in the skies" or

future to them, but present and one they were then in possession of, and so agrees with the expressions throughout this passage—they had already come unto Mt. Zion, and to the general assembly and church of first born ones. If this was the Church triumphant, he would not have said they had come to it.

Every one can see therefore that this church spoken of here was something then present and on this earth, the antithesis and antitype of the Jewish Commonwealth. So the latest critics, as Dean Alford decide.

So important and conclusive is this passage, that I give with the utmost pleasure the comments of Adam Clarke, at length on verses 22, 23 and 24—and most respectfully press them upon the attention of my opponent, for cruder views than his upon all the passages I have noticed, I have never met with, and Methodists should hear their greatest scholar and commentator.

“On the whole, I think the description in these verses, refers to the state of the church *here below*, and not to any *heavenly state*. Let us review the particulars—

1. As the law was given at Mount *Sinai*; so the Gospel was given at Mount *Sion*.

2. As *Jerusalem* was the city of the Living God, while the Jewish dispensation lasted; for *there* was the temple, its services, sacrifices, &c. the Christian Church is now called the *heavenly Jerusalem*, the city of the Living God. In it is the great Sacrifice; in it that spiritual worship which God, the infinite Spirit, requires.

3. The ministry of angels was used under the *Old Covenant*; but that was *partial*, being granted only to particular persons, such as Moses, Joshua, Manoaah, &c.; and only to a few before the law, as Abraham, Jacob, &c. It is employed under the *New Covenant*, in its utmost latitude; not to a few peculiarly favored people, but to all the followers of God in general: so that, in this very epistle, the apostle asserts that they are all ministering spirits, sent forth to minister to them that shall be heirs of salvation.

4. At the giving of the law, when the church of the Old Covenant was formed, there was a *general assembly* of the *different tribes* by their representatives: in the Gospel church, all who believe in Christ, of every nation, and kindred, and tongue, form one grand aggregate body. Believers of all nations, of all languages, of all climates, however differing in their color, or local habits, are one in Christ Jesus; one body of which He is the Head, and the Holy Spirit the Soul.

5. The *first-born* under the old dispensation had exclusive privileges; they had authority, emolument, and honor, of which the other children in the same family did not partake; but, under the new, all who believe in

Christ Jesus, with a heart unto righteousness, are equally children of God, are all entitled to the same privileges, for, says the apostle, ye are all children of God by faith in Christ; and to them that receive Him, He gave authority to become the children of God; so that, through the whole of this Divine family, all have *equal rights* and *equal privileges*; all have God for their portion and heaven for their inheritance.

6. As those who had the rights of citizens were *enrolled*, and their names *entered on tables*, &c., so that it might be known who were *citizens* and who had the rights of such; so, all the faithful under the New Covenant are represented as having their names written in heaven, which is another form of speech for *have a right to that glorious state*, and all the blessings it possesses; *there*, are their possessions, and there are their rights.

7. Only the high-priest, and he but one day in the year, was permitted to *approach God*, under the Old Testament dispensation: but, under the New, every believer in Jesus can *come even to the throne*; each has liberty to enter into the holiest by the blood of Jesus; and to real Christians alone it can be said, *Ye are come—to God the judge of all*; to Him ye have constant access, and from Him ye are continually receiving grace upon grace.

8. We have already seen that the *righteous perfect*, or the *just men made perfect*, is a Jewish phrase, and signified those who had made the furthest advances in moral rectitude. The apostle uses it here to point out those in the church of Christ who had received the highest degrees of grace, possessed most of the mind of Christ, and were doing and suffering most for the glory of God; those who were most deeply acquainted with the things of God, and the mysteries of the Gospel, such as the apostles, evangelists, the primitive teachers, and those who presided in and over different churches. And these are termed the spirits, *dikoion tetelei-omenoon* of the just perfected, because they were a *spiritual people*; forsaking earth, and living in reference to that *spiritual rest* that was typified by Canaan. In short all genuine Christians had communion with each other, through God's Spirit, and even with those whose faces they had not seen in the flesh.

9. Moses, as the servant of God, and *Mediator of the Old Covenant*, was of great consequence in the Levitical economy. By his laws and maxims every thing was directed and tried; and to *him* the whole Hebrew people *came* for both their civil and religious ordinances; but Christians *come* to Jesus, the Mediator of the New Covenant: He not only stands immediately between God and man, but reconciles and connects both. From Him we receive the Divine law, by His maxims our conversation is to be ruled, and He gives both the light and life by which we walk; these things Moses could not do; and for such spirituality and excellence, the Old Covenant made no provision; it was, therefore, a high privilege to be able to say, *Ye are come to Jesus, the Mediator of the New Covenant*.

10. The Jews had their blood of sprinkling; but it could not satisfy, as touching things which concerned the conscience: it took away no guilt, it made no reconciliation to God; but the blood of sprinkling under the Christian covenant purifies from all unrighteousness; for the blood of the

New Covenant was shed for the remission of sins, and by its infinite merit, it still continues to sprinkle and cleanse the unholy. All these are privileges of infinite consequence to the salvation of man ; privileges, which should be highly esteemed and most cautiously guarded ; and because they are so great, so necessary, and so unattainable in the Levitical economy, therefore we should lay aside every weight, &c., and run with perseverance the race that is set before us. I see nothing, therefore, in these verses which determines their sense to the heavenly state ; all is suited to the state of the church of Christ, militant, here on earth : and some of these particulars cannot be applied to the church triumphant on any rule of construction whatever.

I will now resume my search for his church in the family of Abraham.

So far as the record informs us, Abraham the head of this church was at this time an unbeliever and an unjustified man for years after—see Gen. xv. 6.

But it does not relieve the matter to claim that the church was constituted when circumcision was instituted twenty-five years after. I think it would hardly come up to the imperfect definition given in my friend's law book—"a body of *faithful* men"—nor would the only condition of membership have been answered—"a desire to flee the wrath to come," for only *one* of all the number would have met Eld. Ditzler's invariable condition—*i. e.*, "justified by faith in the Lord Jesus Christ, without which, no one ever rightly was, or ever can be a member of the church of Christ." Then, Abraham and his son Ishmael, now thirteen years old, a wild, unregenerate boy, and all Abraham's servants, an army of idolaters, of all ages, from the infant to the old man, either born in his house, or bought with his money. This is his model, Christian church ! one Christian to a thousand sinners ? But what were the conditions of membership in this church ? Not repentance, not faith in God—not regeneration of heart, or reformation of life, but it was the faith of one man, a father or master, alone. Suppose we grant it was a Christian church, and all Abraham's family, wife, sons, and relations, and idolatrous servants, were entitled to membership, because he was, what else follows, from this, just as logically as the baptism of an infant eight days old ? Why

1. That all children and slaves whose ancestors, however remote—though a thousand years ago—were Christians, must

be brought in without profession of personal faith or repentance. This was the law of circumcision.

Let me bring this home to each.

A few years ago the institution of slavery was in force with us as it was in the patriarchal age, and there were masters who owned one thousand slaves. Suppose one of these to have professed faith in Christ, and offered himself to one of Elder Ditzler's societies in Mississippi or Louisiana. The Elder, carrying out his theory, would not only receive him to membership, but his godless wife and eight or ten wicked children of all ages, from eight days to forty years, but these one thousand slaves also, untaught, unbelieving, and not a whit better than heathen, who never heard of Christ! What sort of a church would this be? Now each one of the embruted slaves would have as good a right to membership in the church as the infant of eight days old, if baptism comes in the room of circumcision and is governed by the same law.

But this is not all, nor the worst of it.

2. This theory would embrace every godless man and woman and infant and slave in the county, in the State, in the nation—in the WORLD and bring them all into the Church without repentance—because one and all had a believing ancestor—if we have to go back to Noah for him.

Now, following out my illustration. Upon one of the neighboring plantations lives a family of unregenerate children, whose father was a believer, and upon another plantation, another family of godless children, whose grand-parents were believers, and upon still another place a family of non-professors, one of whose remote ancestors, some one hundred years ago, was a believer, and on each of these places were a thousand untaught slaves, from eight days to eighty years old. According to Eld. Ditzler's theory, all these godless mothers and children with their four thousand untaught slaves, must be taken into Eld. Ditzler's church, and the ordinances administered to them. What sort of a church would this be? A church in which the godless wife and children and all slaves of any age, whose masters should profess faith in Christ, must be included and granted all its privileges?

I say this is what this false position demands, and the most eminent advocates of Pedobaptism have frankly avowed it.

The Westminster Assembly's Confession of Faith says :

"The seed and posterity of the faithful born within the Church, have by their birth, interest in the covenant and a right to the seal.

Mr. Rothband says :

"Children may be lawfully accounted within God's Covenant if any of their ancestors, IN ANY GENERATION were faithful."—[In Tombe's Examples p. 32.

Peter Martyr says :

"Infants that are born of believers belong to God before their Baptism. Though they had not a father or mother that was acquainted with God, yet perhaps they had *some ancestors* who were so favored and therefore they are members of the Church.

Now since it is a noteworthy fact that there never yet has been invented a theory by one set of Pedobaptist theologians on which to ground Infant Baptism, that another set, fully as eminent, has not exposed as groundless and absurd, so with this. Thos. Boston, a renowned Presbyterian theologian, author of Fourfold State, thus upsets my opponent's theory of getting all children into the Church under the Old Testament economy. Will all Presbyterians hear their witness testify?

Thos. Boston says :

"If infants may derive their rights before the church, or the evidence of this right before the Lord, to baptism from their remote parents, then either from any of them whatsoever or from some of them only, I know no midst. If from any of them whatsoever, then there is no infant under heaven that hath not a right to baptism ; which is absurd. The reason of the consequence is because there is not an infant in the world that is not come of parents that were godly ; which will hold true so long as it remains undoubted that all the world is come of Noah and of Adam."

But why need I quote more authorities to prove the absurdity of the only argument the standard advocates of Infant Baptism rely on to support it. I fear Eld. Ditzler has not permitted himself to understand the main argument for Infant Baptism. I want to hear him develop his views of the Covenant of Circumcision, and its relation to the church.

That rule in Logic is self-evident to you all, that an argument that proves too much *is manifestly false*.

But there is another singular malady of which this whole theory is fatally sick. NONE BUT MALES WERE EVER, *are now* OR EVER CAN BE MEMBERS of the Church of Christ unless he can find some express modification of the law of circumcision in the New Testament. He does or he does not, rely upon the provisions of the covenant of circumcision in order to get the children of all, saints and sinners, into his church. If he does, then I will force him to avow the position that Thos. Boston demonstrates as absurd—a theory that receives all, young and old, masters and slaves, by baptism into the Church *as the statute law of his Church does*, or if he does not rely upon it, he should come boldly forth and repudiate it. And I intend to force him to do the one or the other. We all want to know where Methodists stand on this question, from what source they claim authority for Infant Baptism as they practice it—for it should be known to all that Methodists do not base their practice of it upon the same ground that Presbyterians do.

Now Mr. President the first rule in Hedge's Logic, by which we are governed, requires that every term used by a disputant should be defined. I, therefore, respectfully call upon my opponent, as it is my right, to define the terms he is constantly using.

1. What he means by a Christian church, or Church of God—or if he has not the time, will he state before this audience,

2. If he endorses Art. 25 of his own Discipline as a definition by which he will be understood in this discussion.

3. I call on him to define what he means by the Covenant of Grace—does he mean "The Covenant of Redemption?"

4. Will he tell us *when*, *where* and with *whom* that Covenant was made?

5. Did or did it not call a Christian Church into existence constituting the one with whom it was made the federal head of it?

6. Will he definitely tell us *when* and *where* the Christian Church, or Church of Christ, was constituted?

7. Will he state distinctly in what relation Abraham stood to the Christian Church—was he the head of it? Was he a member of it?

8. Will he definitely and explicitly state what relation, if any, circumcision has to the rite of Christian baptism, and especially tell us if it comes "in the room of it?"

While he is preparing his answers, I will tell you what some clear-headed Presbyterian theologians say about the relation of circumcision and baptism.

DR. ERSKINE.—"Baptism has none of those properties which rendered circumcision a fit sign and seal of an external covenant. Circumcision impressed an abiding mark; was the characteristic of Judaism; belonged to all Jews, however differing in opinion or practice; and those born of a Jew, even when come to age, were entitled to it; whereas baptism impresses no abiding mark. A profession and suitable practice, not baptism, is the characteristic of Christianity" (*Theol. Diss.*, pp. 78, 79). He also says: "When God promised the land of Canaan to Abraham and his seed, circumcision was instituted, for *this* among other purposes, to shew that descent from Abraham was the foundation of his posterity's right to those blessings."—*Theol. Diss.*, p. 9.

DR. W. L. ALEXANDER, on Dr. Wardlaw's argument that because the infant descendants of Abraham were circumcised, the infant children of believers should be baptized, questions "if any one tried to re-produce the argument in his own mind, without feeling that there were some serious gaps in it, over which one had to take a flying leap in order to reach the conclusion." "I can understand how a certain class of privileges should run along the line of natural descent, and how another class should run along the line of spiritual descent; but how the two should interlace so as that natural descent should entitle to privileges which belong only to spiritual descent, I find nothing in the reasoning of this book that helps me to comprehend." This argument from the Abrahamic covenant in favour of infant baptism always presents itself in my mind as fallacious." Further, "If baptism is to be regarded as having come in the place of circumcision, the argument from the Abrahamic covenant lies altogether with the Baptists.—*Life of Dr. W.*, pp. 237-239.

DR. M. STUART.—"How unwary, too, are many excellent men, in contending for infant baptism on the ground of the Jewish analogy of circumcision! Are females not proper subjects of baptism? And again, Are a man's slaves to be baptized because he is? Are they church members of course where they are so baptized? Is there no difference between engrafting into a politico-ecclesiastical community, and into one, of which it is said that it is not of this world? In short, numberless, difficulties present themselves in our way as soon as we begin to argue in such a manner as this."—*Old Tes. Can.*

Who before me will say, in view of all these facts, that there is the shadow of authority in the Covenant made with Abraham, for the baptism of an infant, on the ground that the family of Abraham and the Christian Church, under the New Testament, were one and the same bodies, baptism only having superseded the old token of the same covenant? Read the provisions of that covenant. It was an *everlasting* covenant, to be perpetually observed by the *self-same family* to which it was originally given, that of Abraham alone, and for the self-same *purpose*, and to secure the self-same *ends*. *The token is as unalterable and unchangeable as the covenant it ratified.* Now by what authority does Elder Ditzler or any man abolish it, or change and supersede it by baptism? Not from God the author of it. Christ did not change it. The apostles did not. They practiced it. Christian Jews practiced circumcision throughout the apostolic age, but not as a church rite. They may, and I believe *should now*, and until Christ's second coming. It is a mark that designates the *nation*. It never will be discontinued by the Jews until the Advent.

Refutation.

ARG. X. (1). If there be but one way for all, both parents and children, Jews and Gentiles, to be admitted into the Gospel church, and that is upon the *profession* of their personal faith in Christ and baptism, then should neither parent nor child to the end of time be admitted in any other way.

(2) But there is but one way.

If there is a Baptism for infants without faith, and another for adults with faith, then there are two baptisms. 1 Cor. xii, 13. "For in one spirit we are all immersed into one body"—*i. e.*, the visible Church of Christ, (read rest of the chapter). Jno. iii, 15, "Except any one be born of water, and added to the previous birth of the Spirit from above, he cannot enter the Kingdom of God."

(3). Therefore no man, woman or child, was ever naturally born into Christ's Church, which is fatal to the whole theory of Infant Baptism.

ARG. XI. (1) Whatever practice adds the *unsaved* to the Church of Christ, is subversive of it, and is not of God.

(2) Infant Baptism does this; for according to the teachings of the Discipline and the Presbyterian Confession of Faith, all infants are born depraved, the children of wrath, and they continue in this state until regenerated by the Spirit of God. While in this state they are unsaved,

(3) Therefore the practice of Infant Baptism is subversive of the Church of Christ, and is not of God.

ARG. XII. (1). Whatever practice reflects upon the honor, wisdom or faithfulness of Jesus Christ, or renders Him less faithful in his church than Moses was in his house, and makes one of the great ordinances of God's Word to lie more obscure in the New Testament than any law or precept in the Old Testament, *cannot be of God*.

(2) To suppose that Infant Baptism is a Christian duty, is to reflect upon the honor, wisdom, and faithfulness of Jesus Christ; for if it is an ordinance of Christ, and its supporters cannot find it commanded or exemplified, rewarded or punished in God's Word, it certainly makes Christ less faithful than Moses; for Moses left not one of the least of all the ordinances or rites of the law, dark, or in the least difficult to be understood, whether an ordinance or not. But the Holy Spirit expressly declares that Christ was more faithful than Moses.

Ergo. The institution of Infant Baptism (a law or example for which Pedobaptists confess they cannot find, and concerning its use, differ so generally among themselves) is no ordinance of Christ, and per consequence, cannot be of God.

ARG. XIII. (1) Whatever theory opens the door to all the corruptions that characterize the great Apostacy, such as the adulterous union of the church and state, human priests, literal sacrifices, sacraments, etc., is manifestly opposed to the teachings of the Word of God, and subversive of the Church of Christ.

(2) The theory upon which Pedobaptists introduce unregenerate children into the Church of Christ—*i. e.*, the identity of the old Jewish commonwealth with the Christian Church, manifestly does open wide the door to church and state, a human priesthood, etc.,

(3) Therefore the *theory* by which Pedobaptists introduce unregenerate children into the Church of Christ, is opposed to the teachings of the Word of God, and subversive of the Church of Christ.

DR. DITZLER'S FOURTH SPEECH.

GENTLEMEN MODERATORS:—You can see that I have felt secure when I have allowed the good Doctor to go on through his hour's speech and half hour, and letting it rest till now. As I have all the matter in evidence I want on the Bible argument as yet, nothing is left to be done but to expose the chaffiness—the utter futility of his objections. We expected more work to do, were prepared for a far sterner duty than now devolves on us. The Doctor gave us fair warning, and we took the hint, and dove-tailed our work beyond the power of attack or disjointure. And now we have heard a *third* speech. Presuming he would do as well as he could, we will show now how feeble is the effort to evade our facts.

He first charges that we did not define the word or idea of *church*. We read our speech because of its many historical points, etc., and read a most elaborate definition, and gave the completest *analysis of the whole church* we ever saw. He denies a plain fact to start with. That is failure.

Next he errs on covenant, if we understood him. If he says the covenant between God and Abraham was not the constitution and foundation of the church we traced, and which Paul names, Heb. ii, 12; xii, 24; Eph. iii, 13, 14, under family, then let him explain what *was* the constitution of it, and *what* the foundation of their faith when seeking a city that had foundations, Heb. x. 38, 39; xi, entire; xii, 1–3, 22–24, *all* one point.

If he asserts that the Jewish Church “was founded on circumcision,” as they teach, let him

1, Prove it by showing such declarations or texts as sustain it.

2. Let him explain how the piety of such men as Abel, Enoch, Elijah, Samuel, Moses, Abraham, Daniel, the Hebrew children, and all God's Saints could be so exalted, yet *no covenant of redemption*, no spirituality be in it?

3. If God did not give them the means of a *spiritual* church for four thousand years, who was to blame? If God could not, He was less than God. The *incapacity of the people* cannot be pleaded, for the world has never seen purer men than those we have just named, and time would fail to tell of all, Heb. xi, 32. If God *would* not, He alone was to blame if they *did* fail of duty and civilization, if *he withheld the means*. How can you meet infidelity with such a plea as to God's legislation?

4. Explain how it was the *church existed long before this covenant of blood* was made at Sinai? They are called a church in the Bible—Old and New Testament, repeatedly, long before that covenant was made, long before the Hebrews reached Sinai.

5. Let him explain how it was that *this very ordinance* that he says was its foundation, in the absence of a word of proof, in the face of positive facts to the contrary, against all reason also—the foundation of the church was purely symbolic of the purity of heart. The day it was ordained, Gen. xvii, 11–14, it is called “a token,” Paul calls it, quoting from Genesis xvii, 11, in Rom. iv, 11, “the sign of circumcision, a seal of the righteousness of faith.” He had just told us, ch. ii, 29, that “circumcision is that of the HEART in the Spirit.” Hence the *outward* was “the sign of [this *inward*] circumcision.” It was “the putting away the body of the sins of the flesh,” “made without hands,” Col. ii, 11. This ordinance then was purely symbolic of purity of heart, yet administered to the parties in all cases, save Abraham, Ishmael, and Proselytes, at eight days old. Yet through all subsequent adult life it symbolized purity of heart and separation from sin and sinners.

So baptism is symbolic, no more so than the other, and equally appropriate to infants.

Now if the church was not spiritual, not founded on Christ, why did its ordinance, on which you all assert it was founded, so *pointedly* symbolize purity? separation from sin and sinners? The word *church* means in Hebrew, *called*; in Greek, *called*—in both, called out, called together. That is, separation from sinners. Circumcision, the prominent ordinance means primarily *cut off, separated*. Thus it answers to the word *church* exactly.

7. If the church was founded on circumcision, and only males were circumcised, how did *they* get into it?

8. As not a soul was circumcised during the forty years of sojourn in the wilderness, Josh. v, 4-8, and yet they were called "the church," in the Hebrew and Greek Scriptures constantly, and so denominated, Acts vii, 38. How did they all get in? This doubly exposes the mass of absurdities in the gentleman's effort to answer.

All I have to do is to meet his objections. My work of adamant stands—can't be shaken.

But he says I said no one was a member of the Jewish church unless regenerated. He then urges that infants were not regenerate, hence not in the Jewish church by my position. No, no; I utter no such absurdities, and as the whole of my two speeches were written out and read, they will show that I was far from that. I said aliens, transgressors had to be converted, men who by wickedness had rebelled and become transgressors, sinners, they had to repent, be regenerated, to get into the church. We maintain that such have to be converted to God, to become as fit for the church as are infants without conversion, "of such is the Kingdom of God." We must be converted to become as little children, Matt. xviii, 1-5; xix, 14. They inherit a depraved nature. So you still have a depraved nature after conversion; but through use of the means of grace you suppress it, put back the active development of sinful manifestations, and grace predominates. So, as they grow up, if they are taught, and believe in Jesus, they are transformed into complete Christians, actively by the power of grace upon their hearts, and are most valuable Christians when so developed.

But the Doctor calls for the *diferentia*, the point of difference between the church in the old and modern time. He insists that baptism is the essential *diferentia*. Now that is strange. We want you to remember—keep it in mind now, that we are discussing a great issue. We laid down the foundation of our faith on this subject. These are the best arguments (?) they can bring against our position.

Now, 1 Cor. x, 1, 2, tells him that they were all baptized.

We put it in proof in our proposition just closed—Mode of Baptism—and so did he, that all Jews were baptized. We have baptism. They baptized far oftener than we. So his *diferentia* falls to the ground. But it was not Christian baptism. Nor is it so called in the New Testament, that is man's term, not the Spirit's.

But he says, "Where was the Lord's supper in the church, till in the Christian church?" We reply

1. It was ordained Exodus xii, 8-21, and ever perpetuated in the church.

2. Church existence did not necessarily depend on it, but it was a privilege and a duty in common with the other duties in God's church.

3. If you deny it was the Lord's Supper in our sense, though all agree it is our Lord's Supper, now simplified—for some purpose spiritually—yet if you deny all this, it destroys your cause here; for your church teaches that the church existed long before Pentecost, long before the crucifixion in Christ's day, and yet never till after Pentecost, did the church celebrate the supper as we now do. So your acknowledged church had baptism and the supper exactly as the Jews had it. Where now the *diferentia*, or great point of difference? You are crushed by your own objections.

But another point we wish to notice, in this connection. There were as great changes between given periods of Jewish history as any the Doctor has attempted to notice between ancient Jewish Israel and the so called later Dispensation. In patriarchal ages till Abraham there was no circumcision.

In the wilderness, circumcision was suspended forty years—ten years over the period of a generation. Here was a pointed change. From the exit of the church—those who "ate the same spiritual meat, drank of the same spiritual drink," who "drank of that Spiritual Rock that followed them; and THAT ROCK WAS CHRIST," I Cor. x. 2-3—is that true?—answer yourself, Doctor—we say IT IS—till they arrived at Mt. Sinai, no "law of commandments contained in ordinances," Ephesians ii, 15, 16; Col. ii. 14-17. They were "a shadow of

things to come," pointed out Christ, and "the body (church), is of Christ," v. 17; existed then. It was "added" at Sinai, Gal. iii, 17, 19; until Christ should come, and reformation take place—Heb. ix, 10. No carnal, fleshly law existed here then, yet constantly the word church occurs.

They had *only two* ordinances—just as *we now* have—Paschal feast, i. e. Lord's Supper and baptism. *We* have those two. *They* had no "law of commandments contained in ordinances." A Prophet *emphasises* the fact that in the day Jehovah led them out of Egypt he *spoke not* of those things—uttered nothing about the offerings, circumcision, etc. Now, *all this routine of ceremonies came in*—they *were* "added *till* the Seed [Christ] should come. " When he came and died, they "fell away"—were the bond-woman—sold those who trusted in them into bondage—so the law of them and the adherents of ritualism were all "cast out," Gal. iv, 30; Rom. xi, 17, 19, 20, 21, and not permitted a place with the son of the free woman, the Covenant of Salvation. We repeat, then, if all these things came into the Church and did not destroy it, or result in 1, destroying the Church; 2, in organizing a new one; 3, with change of membership and real design of God—viz: the salvation of man—how much less will the removing of these rites and the Sinaitic law ordaining them, destroy the Church? They came in—they went out. They were surely a parenthesis—not an essential element of God's government. Circumcision existed before Moses. It served its object of outwardly marking the difference between God's people and heathen—baptism sufficiently symbolized inward purity, and this rite, while it did that, marked a distinction between Jews and Gentiles as such, and hence it was condemned to be taken out of the way, it was a mark of enmity. Hence it had served its day, fell away.

5. In the next place, look at the difference between John's ministry and that of Jesus. One baptizes "with water." The other "baptizes with the Spirit." The one baptizes "into repentance." The other baptizes—thoroughly purging his floor—by its purifying power as fire, he separates the chaff from the wheat—removes sin from the heart. Though one

baptized that Christ might be made manifest to Israel, John i, 31, the other baptized with the Spirit and fire, and the anointing remained in them—"a washing of regeneration."

We see then that these variations, and changes did not result in a new church. Nay,

6. A grander change of outward circumstances takes place, for which the great facts just given took place. The Gentiles are to come in. Law for this was given before Christ ascended, Matt. xxviii, 19, 20. But not till from eight to ten years was it carried out. Baptists hold the church existed long before the crucifixion. Well, here is a new law made of vast proportions brief as are its words. "All Nations!"—how searching! Disciple all nations! What a wonderful revolution that will make in the economy of the Church. It is not carried out till from eight to ten years after Pentecost. It had been matter of prophecy for long, long centuries, as we showed in our first two Addresses. Yet did the great new law, not executed for long years, result in a new church? All say no—it would upset us all then, and destroy all our theories. Yes it would, of course. If, then, all these other changes in mere externals, mere questions of days, rites or ritualistic services, abridgments, enlargements, questions of outward economy, did not create new churches each time, why should this one change do it?

7. How can Baptists get around Paul's arguments, put in a "nutshell," in Romans ii, 28, 29! By your position these outward rites made the Jew—made his Church. Paul says it is false; for he says—"He is NOT a Jew who is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew, who is one INWARDLY; and circumcision is that of the heart, in the spirit or by the spirit." In the very face of apostolic assertion, you teach, you assert, you declare from the house-tops, that it was all outward in the flesh. Hear Carson—and A. Campbell asserts the same—

"The very constitution of the Jewish church recognized the membership of carnal persons. It did not make the distinction between those born of the flesh, and those born of the Spirit. There was no law to exclude the Pharisees or even the Sadducees, from the Jewish church. . . . It was no corruption of the constitution of the church to contain them." p. 233.

We showed where there was provision to exclude them—cut them off—gave cases where it was carried out often—at times when the officers in the church did not execute the laws, God did, and cut them off by thousands, because of unbelief—Heb. iii. 16–17–19; x. 6, and we multiplied Scriptures as to the distinction of Israel after the flesh, now carnal Israel and spiritual Israel—that all are not Israel that are of Israel, Rom. ix. 6, Paul asks “who are Israelites to whom pertaineth the adoption, and the glory and the covenants, and the giving of the law. . . . and the promises—they are not all Israelites who are of Israel. Neither because they are children of Abraham are they all children. . . . That is [says he] they which are the children of the flesh, those are not the children of God. Dr. Graves and Baptists say that is not so!! They are all flesh. Their law required nothing better. True, Deut. vi. 4, 5 quoted by Christ, Mark xii. 29–33, tells us all that to be a true Jew was to love God with all the heart, with the soul, mind, strength;” still Dr. Graves says, that amounts to nothing—it is all flesh.

David prayed Ps. xli. 1, 10, “wash me thoroughly from mine iniquities, and cleanse me from my sins.” O, that all means nothing—it is all flesh. Isaiah i. 11, 16; iv. 4; xlv. 3; Ezek. xxxvi. 25, 26, etc., etc.—all quoted or referred to by us in our first speech, all tell the same truth, and by the wounds of Christ they were all healed—Is. liii. 1, 10. It is all flesh—no requirement of new birth there—no such thought!! It infidelity wants a better stand-point than that, where can it be found?

O, but bad men were in the church then. Yes, in its organized form—in its congregation and partook its ordinances.

Is this a proof of your position? Does that prove that it was not a spiritual church? You know it does not. You are too well posted not to know that that is no argument at all. But it is a favorite point—one of their best points in their own estimation. So we will expose that also, as we can and will expose every objection he can offer.

1. Then he knows that bad men crept into the organized form of the church (1) in Paul’s day, Gal. i. 4, (2) in Jude’s day

v. 4, 9 (3) in Peter's day, 2Peter ii. 1, 9, 12-15,(4) in John's day Epistle of John verses 9, 11. Then by your argument there was no spiritual church then.

2. In your church to-day—in all our churches, in the sense we now use the term—as organized and officered bodies, bad men are in, and often just as many as were at times found in the Jewish “congregations of the righteous.” So you prove too much again.

3. As now, so then, laws did exist—those to which Christ pointedly alludes, and presumes all who heard him to be familiar with them, when he tells us just how to weed out men out of the church, Matt. xviii. 17. If our officers in the church neglect duty; if the majority of bad men get in and suppress good discipline, and encourage carnal security, it is no more than the texts we just gave prove, existed in John's, Jude's, Paul's and Peter's day. We have this treasure in earthen vessels, and to man is committed the duty, under God, of executing his laws.

We have answered, more than answered, and utterly overturned and exterminated the whole platform of the Doctor, sapped his foundation and exploded his whole theory. Our arguments stand as firm as the everlasting hills—unshaken—unscathed, their pyramids of moral grandeur and strength resting on God's eternal truth.

He introduces analogy now, after such bitter, invective, against all arguments of analogy. Look at it. We have not brought in a single argument founded on analogy yet—not one. But the Doctor charged that we relied on analogy between the Jewish and so-called Christian Church. We did no such thing. No analogy came up. We want no analogy. It is *oneness* we proved. Analogy implies two separate things. That is the very thing we have opposed all the time. The church is one. It is a unity. It is one in its Founder, one in faith. Rom. iv. 3-5, 11, 12, 16; Eph. iv. 5, 6—we “walk in the steps of that faith of our Father Abraham,” “who is the Father of us all—iv. 12, 16—one in the Spirit, one in principle.

Now, when a man of the Doctor's strength has to so misstate our positions, our views, get up so many trivial objections, does it not argue the weakness and desperation of his cause?

But he says, in his "analogy," a change in the Constitution of Missouri, does so and so. It does not imply any change in citizenship. If it does such a thing, it must be clearly, definitely stated—the clause pointed out, and fairly understood. You can never disfranchise people of long established and recognized rights, by loose, vague inference, or construction of laws, especially those made where that matter was not at all under consideration, nor in the legislator's mind. Yet he relies wholly on just such constructions of the merest incidental occurrences and remarks in apostolic history. But does a change in Missouri's Constitution make a *de novo* State? Surely it does not. It is the same State yet. So his own illustration is directly against him.

He says Carson did not call it church. He does call it church over and again, as well as Bunyan, and all Baptist writers. On pages 233, 234, Dr. Carson repeatedly uses such phrases as "the church," "Jewish church," "the church of Israel," "was the church into which its members were born, the same with the church whose members must be born from above!" You call it as A. Campbell—"commonwealth," we presume. Paul calls the church, in his day, "the commonwealth of Israel"—Eph. ii. 12, and Gentiles were not in it, but "aliens" from it, by being without Christ—having no hope.

He berates Bishops, Presidents, etc., generally, but as it has nothing to do with our question, we let it all pass.

Limborch, etc., object that there is no record or proof that the "Apostles ever baptized an infant." Does that prove anything? He knows it does not. We will wait and see if he regards it as of any force, and if he does, it will go down with the same crash with which all else he has advanced goes down before the grand battle-axe of truth.

The Doctor gets wild, and charges that I am liable to impeachment on the Discipline! Not much. Not a word of our

Discipline do I reject. I do not subscribe to some applications or interpretations of fact and texts of Scripture attempted to be made by the framers of the Ritual, but he knows that is left perfectly to our liberty of conscience, not meant as a rule of faith at all. The note tells how it may be read, used, or "some other suitable address." We go by the Discipline, not by the ritual.

Finally, the Doctor elaborated learnedly the Greek word for church, *ecclesia*. But all that is answered by the fact

1. That this word in the New Testament is taken directly from the Greek Old Testament, as he too well knows, whose Greek Old Testament he knows the Apostles habitually used, and not from classic Greek. The Apostles never went to Athens and Greece to preach where classic Greek would be used, and the use of it he points out in Athens for ten years to thirteen after Pentecost. It is a shameful imposition to pretend to go to an Athenian assembly to interpret a plain Bible word in use fifteen hundred years by the Jews, and used by Jews to Jews, as it is in the New Testament. Where is any classic Greek that uses church as Christ does, Matt. xvi. 18, the first time it occurs in the New Testament, "I will build, (*oikodomæso*), I will establish, confirm, my church?" or in Eph. ii, 21, 22; Col. i, 18, 24; 1 Tim. iii, 15; Acts xx, 28, 29?

2. The Apostles were Galileans, used the Syriac as their native tongue, and knew nothing of Greek, save the Bible Greek, as we now study it. James uses the word "synagogue," ii, 2, in same sense, as well as Paul frequently, and Christ, "where two or three are gathered together" in my name." The words "gathered together" is the verb of synagogue, which has essentially the same import exactly as to the outward gathering assembly or organized church that *ecclesia* has. They are repeatedly interchanged in the Bible, in the same sentences and verses. We gave examples in our first speech. So we saw the Apocryphal writings used the word church exactly as the New Testament uses it. It is used for God's whole church on earth, at times. It is used for a simple congregation at times, just as we now do. It is used

for the whole of God's people in heaven and earth in all ages, all times. Heb. xii, 24.

We have answered every point, every objection. We have crushed every position he took that antagonized ours. We showed there 1. Was a church. 2. It was spiritual. 3. It had all proper laws for discipline as we have now—those of the New Testament being every one the same as in the Old. 4. We showed infants were in the church by the command, will and legislation of God. 5. We showed they received baptism and circumcision, both symbolic ordinances. That 6. This church is still God's church. He must 1. Find chapter and verse where it was definitely, clearly destroyed. 2. Where a new church came into its place. 3. This new church, so radically different from the old, as that it legislates the infants out of its entire pale. 4. Show where our duty to little children is explained; how performed outside of the church. These things he has not done, he never will do it.—
[*Time out.*]

DR. GRAVES' FOURTH REPLY.

Replication.

MR. PRESIDENT :—This is the second day of the discussion of this simple proposition. Is Infant Baptism, as practiced by the M. E Church, authorized by the word of God?

Now my opponent has declared and put it on the printed page, that the commission of Christ to his Apostles is *the only* law we have to baptize any one. That commission is found in the New Testament. He will scarcely deny this, though he could as easily and as plausibly if he should see fit, as he denies that the Christian church and Christian baptism are New Testament institutions.

This being the only law in the Bible for the baptism of infants, if they are to be baptized, is it strange then that I should call upon him and urge him to come to it, and let us settle the question by it. If it is the *only* law for baptizing infants, why go back four thousand years into the mists and togs of obsolete dispensations and Judaism for a gospel institution? That's why I have so stoutly objected to spending days investigating the Old Testament when every Bible reader knows, what Eld. Ditzler declares, that there is not a law in the Old Testament for infant baptism or an example of it; and consequently, no authority whatever to justify its practice in the Gospel dispensation.

But this, Sir, is the second day, and has he even *read* or so much as referred to, that *only* law in the Bible for the baptism of infants? Not once! Has he brought forward one precept in the New Testament that he even claims authorizes it? Not one. Has he produced an example in the New Testament of the baptism of an infant? Not one. Has he found a promise to any parent who would baptize his infant, or a threatening if he failed to do so? Not one. But he complains because I am unwilling for him to have the whole range of the

Old Testament, and he quotes scripture to prove that it, as well as the New, is "profitable for doctrine." Very well, he has been on it for four speeches, and has he found it profitable to his cause? Has he found a command in it for Infant Baptism? Not one. An example of it? Not one. Has he produced a prophecy that one day it would be practiced in the church under the Gospel dispensation? Not one. He certainly has not found it profitable to his baptism. What has he been trying to do all this time? He tells us, to establish the theory, that there was a true gospel Church in the Old Testament, but he will not specifically tell us what it is; sometimes it is "all the saved by grace; sometimes it seems to be "the family of Abraham," then again the "Church in the wilderness;" the Jewish nation and kingdom of Israel, "the remnant," etc., and this is his last trial, which he has just declared to be "the *completest analysis* of the whole church we [he] ever saw." I quote the whole paragraph, word and point of it:

3. "He utterly ignores the point we made, viz: that the church is *one, covering all ages, all classes, all dispensations*. Hence the death of this or that member affects not its existence. It exists in *Heaven and earth, in all ages, composed of all God's people*, as we showed. Heb. xii, 24; Eph. iii, 13, 14. Hence, if *all the members on earth were to perish, the Church of God lives on in its membership on high—its Head—Jesus Christ, and its saving principles*. The moment any number of beings embraced Christ, the Head, received the Spirit, *they are a part of the one church*."

Now I appeal to all, is this the *fanciful, mythical* unsubstantial thing which he has been confusing the minds of his people with the past day, the organization, the body we have under discussion? Is it the body which the xxv art. of his Discipline defines as the church? Eld. Ditzler knows that it is not. He knows that this family of God in Heaven has no specific organization, and his own living Bishop Doggett, tells us that without that specific organization delineated in the New Testament, there can be no church, though any number of Christians may compose the body. This mystical family in Heaven has no laws, no ordinances, without which there can be no Church of Christ. To this church, no living infant ever belonged. What does he mean by such a definition? Can it be that he believes he can impose it upon this people?

But those passages he quotes do not refer to a church in Heaven. Rom. xii. 22, refers to the visible organized church of living beings *on this earth*. So says A. Clarke. So Dean Alford. Eph. iii, 14, 15, does not in the slightest manner refer to the Christian Church, or to any church anywhere, but states that the Father of our Lord Jesus Christ is the Father of all in heaven and on earth—of angels as well as men—that all his intelligent creatures belong to his family and named from and by Him, and therefore to this All Father the Apostle bends his knees and prays for the brethren at Ephesus. Now, if he claims that there is a church in heaven, where God is, though it has nothing to do with *this* question, I shall urge him to find a Scripture that teaches it. These, manifestly, do not. This sort of controversy is not discussing this question. I do think I have cause to complain that my opponent has spent one day and almost half of another, in discussing issues not in debate, and now I think I have cause to protest against his course. He has not defined, and he persistently refuses to define what he means by a visible Church of Christ, nor will he publicly endorse the definition of "Church" in the Articles of his Discipline. What does this mean? He says infants were circumcised under the Old Testament. This statement is not logically true. It is an universal affirmative, and means all infants under the Old Testament were circumcised, but this is not the case, but very few, and they of the family of Abraham, were circumcised, and not all of Abraham's own children, but only his male infants were circumcised. What possible connection has this rite with water baptism under the Christian Church? If any, it can only apply to the *male* infants of some parent or parents who stand in the same relation to his children as Abraham did to his.

Circumcision was applicable, and did mean something to Abraham's infants, but to the children of no other family, while Christian baptism is inapplicable to the infants of any one, because its design cannot be answered. Circumcision was a sign to the male child, that he was a descendant of Abraham, and entitled it to all the temporal blessings secured in the covenant, of which it was the token, and it was *typical*, prefiguring to him the great spiritual fact of the necessity of

a circumcised heart, for him to be a spiritual child of Abraham, and enjoy with Abraham all the blessings secured to him in that covenant. There is no conceivable connection or relation between circumcision and baptism, the former belonged exclusively to the male children of one man, and secured to them temporal distinctions and blessings only, while baptism is a profession of a personal saving faith in Christ, and of any one, and of any family under the whole heaven, and introduces into the visible church. The former rite every male *inherited* by reason of birth; the condition of the latter is personal faith in Christ.

He says that besides the ordinance of circumcision, the church in the Old Testament had a baptism! If it had, it is evidently not the church he is talking about, for that had no ritual, he tells us! How can such a disputant be answered? Eld. Ditzler declares that the covenant God made with Abraham was the constitution and *foundation* of the church he contends for. THEN THERE WAS NO CHURCH BEFORE THIS COVENANT, or there was a building before there was a foundation for it to rest on! But were there not thousands of pious persons that were saved by grace from Abel to Abraham? Then without casting reflection upon God's government, there can be thousands of Christians in the world during two thousand years without there being a church in any sense! But during these two thousand years, thousands of the saved by grace died, and went to heaven, according to Eld. Ditzler's belief, and yet there was no church in heaven either, for the first two thousand years of the earth's history! Well, if this be so, then there is little need for him to call on us to reconcile it with God's government, that he should not see fit to call such an organization as a church into existence until the expiration of one thousand eight hundred and ninety-eight years more, when His own Son should set it up for his own purpose. This is a fatal position to my opponent's theory, and he has made a still more fatal one, which I will notice in its proper connection.

I wish to gratify him to the utmost by way of explaining the Word of God to him, and others may be benefitted. He says:—

"Next he errs on covenant, if we understood him. If he says the cove-

nant between God and Abraham was not the constitution and foundation of the church we traced, and which Paul names, Heb. ii, 12; xii, 24; Eph. iii, 13, 14, under family, then let him explain what *was* the constitution of it, and *what* the foundation of their faith when seeking a city that had foundations, Heb. x, 38, 39; xi entire; xii, 1-3, 22-24, *all* we point."

Well, we did say that if the covenant God made with Abraham, recorded in Gen. xi, and sealed with a token, Gen., xvii, was the covenant of grace or redemption, and did call a church into being, as my friend declares, then was the covenant of redemption made with an idolater as its head, since all its first members were idolaters, and no infant in it at that! I was showing the absurdity, not to say profanity of my opponent's position. I will now tell him that Heb. ii, 12, the prophecy of David concerning *Christ*, is a prophecy that could not be fulfilled until Christ should come, for his hands and his feet were never before pierced, and never before His advent did He sing a hymn of praise in the midst of his church, but the fact of the fulfillment is put on record by the evangelists—i. e., that after the supper he sang a hymn with his disciples, and went out to the Mount of Olives. Heb. xii. 24. I have shown and proved by Adam Clarke and Dean Alford, and the ripest criticism of the age, that it refers to the visible church of the gospel dispensation as opposed to the politico-religious organization, the Jewish Church, which Eld Ditzler claims as the true church, identical with his own.

Eph. iii. 14. has not the most distant reference to any *church* above or below, only declares that God is the common Father of all the holy unfallen intelligences, of all angels as well as of Jesus Christ, Heb. x. 38, and xi, and neither mentions nor refers to any church, above or below; nor does Heb. xiii. 1-3, 22, 25, as I have fully shown. Thus have I disposed of his *proof texts*, and while I wait for more, or a representative of these, I will briefly notice some assertions and requests he made at the close of his speech yesterday evening.

1. He affirmed that he had met every point I have made against this theory! Those who heard and those who may read the record must decide this. Has he so much as defined the visible church which we are discussing? He has not, but affirms that all the saved constitute the church. Has he en-

dorsed the definition of his Discipline even? Has he informed us when and with whom the Covenant of Redemption was first made?

2. He says, I "have not met a single point, no, not one point." Others must and will judge of this. I proved that before the coming of Christ there was no real Church, and consequently it could have no ordinances or infants. I proved by Paul's declaration, Gal. 4, and Heb. xii, that the Jewish nation was only a type or figure of the visible kingdom of Christ, and this, be it known to all men, is all that Carson, Gale, or any Baptist known or heard of by us ever admitted. Whoever says Carson or Gale taught that there was a visible Christian church before Christ's advent, grossly misrepresents them.

He calls upon me to answer clearly six questions. See how cheerfully I do it at the earliest moment, hoping my example will provoke him to pay some attention to my requests.

1. "When was the old church done away?"

It never had an existence to be done away.

2. "Reconcile this with God's government."

No reconciliation is needed except according to the doctrines taught in the Methodist Standards of belief that God cannot save men, not even infants in the ordinary way without a visible church and the ordinance of baptism. But my opponent now admits there was no church before the days of Abraham, i. e., for nearly 2000 years, and I will ask him how he can reconcile this fact with God's government! And he says

3. "Reconcile it with the prophecies of perpetuity everywhere given to that church, quoted by us in our two opening speeches; he has not dared attempt it."

He quoted many passages in his two speeches, that applied to various and different persons and things, but not one passage prophesying perpetuity to any thing in the Old Testament which he claims to be a visible church. If he claims that, he has the issue made up. Let him when he rises, present the passages and I will at once notice them. Is not this fair?

4. "Let him show when and where the *new* church was organized." . . .

Aye! this is how he attempts to shift the burden of proof. It is not incumbent on me, but on him to show where the church of Christ was organized in which unconscious infants were entitled to baptism and membership. I have all along denied that there was any *new* church; it would be admitting that there was an *old* one under Judaism. I can and shall tell him by and by when the Gospel dispensation commenced Mark i. 1. I shall ere long tell him when the kingdom of heaven long prophesied of, was "at hand." I shall ere long tell him when the law and the Prophets ended, and the kingdom of heaven was preached. I shall presently tell him when the rite of Christian baptism was first instituted, and there and then we must look for the legal subjects of it.

"5. Let him reconcile that with all the texts we quoted against its possibility, and as Matt. xxi. 43, e. g."

He can quote no passage against the possibility of Christ's setting up his church and kingdom as David prophesied, as we will see in due time.

WAS THERE A CHURCH IN THE FAMILY OF ISAAC.

If one was ever constituted or was in existence in his family, it must have been when God renewed the covenant with him. Read Gen. xxvi, 2. At this time his family consisted of his wife Rebecca, an ambitious and intriguing woman, and his two sons, Esau, the wild man, and Jacob, the supplanter. So far as the record informs us, Isaac must have been the only truly righteous or justified one—Esau was *profane*, and Jacob an intriguer and a falsifier. At least this is all we need to know. There were no infant children in Isaac's Church, except those among his idolatrous servants.

WAS THERE A CHURCH IN JACOB'S FAMILY?

If any, it must have been when the covenant of his father, Abraham, was confirmed unto him for a law, to a thousand generations. This is recorded in Gen. xxviii.

Jacob was evidently an unconverted man—at this time—and, unfortunately for the theory, he was unmarried, and with-

out slaves, so that he was the only member of it! If there was no church in the family of Abraham, it is certainly useless to look for one in the families of Isaac and of Jacob.

The Covenant of Circumcision, while it marked the families, constituted no church out of the family of Abraham, Isaac or Jacob. If, therefore, there was no church under the Old Dispensation, where is the ground for an analogy, or for even an inference to the New?

The great Peter Edwards, the renowned champion of infant baptism, says :

"Sure enough there can be no analogy between a church and no church, and consequently no argument can be drawn in favor of infant membership from a church that never was, to a church that now exists."—*Candid Reasons*, p. 99.

Follow the history of Abraham's descendants from the day he circumcised Isaac, down to Egypt, and thence to Mount Sinai, in Arabia, and you can find not the shadow of either a *nation* or a *church*, but a *family* only.

So much for the church under the first three dispensations, Eden, Antediluvian and Patriarchal. I cannot see how any candid Christian man can believe that during the first twenty-five hundred and fifteen years of the world's history that there existed for one day a visible organization of regenerate persons and regenerated infants that answers to the definition of a Christian church as laid down in the Methodist Discipline. Catholicism has its myths as certainly as did the religions of Greece and Rome, and this Christian church, with regenerate or unregenerate infants incorporated in it by the Covenant of Grace, is the grand and astounding myth of Protestantism. This myth was invented for the want of a better support and ground for infant baptism.

Mark, as I have said before, I do not deny that there were hundreds and thousands of holy men and women who "feared God and wrought righteousness" in every age of the world, "for God hath not left himself without witnesses" of his goodness, faith and power, but I do deny that it was his will or intent that they should be organized into a visible church. There could be thousands of Christians in any nation and yet

be no church, as there were once five hundred Masons in San Francisco before there was one organized lodge. Ten thousand Masons will be present at Philadelphia on the fourth of July, 1876, but no intelligent Mason would think of calling these a lodge, and claim that during the month of July there was a lodge of ten thousand Masons in Philadelphia. To constitute a lodge it requires, as it does a church, *organization*, with fixed laws and powers, etc.

The church of God, Eld. Ditzler will himself admit, is an *institution*—he calls it an institution—and he knows that an institution cannot be originated without express and specific appointment by the authority that has the power to appoint or institute, as circumcision, as the passover, as the ceremonial law, as Christian Baptism and the Lord's Supper.

Dr. Goodman, when writing against Popery, says:

"The term institution implies a setting up *de novo*, or appointing that to become a duty which was not knowable, or at least not known to be so before it became so appointed."—Pres. vs. Popery. p. 7.

And Dr. Sherlock, when writing against Popery, says:

"I will never admit of a mere consequence to prove an institution, which must be delivered in plain terms, as all laws ought to be."—Pres. vs. Popery, vol. ii. Am. Ed. p. 23.

So I urge these laws against Pedobaptism. I now call upon Eld. Ditzler to state clearly and explicitly the law or specific command that originated his church that he says existed thousands of years before circumcision or bestial sacrifices. I press him for his precept originating it then or before the incarnation. And as he goes out to hunt for the law, I will furnish him with a few more of those logical arguments from which he has heretofore hidden as from missiles of death.

Refutation.

ARG. XIV. (1) That practice which opens a door to any human traditions, additions, changes, or innovations in God's worship, is a sin and an abomination in the sight of God, and a curse to the world.

"The principle," says Dr. Owen, "that the church hath power to institute and appoint any thing or ceremony belonging to the worship of God, either as to *matter* or to *manner* beyond the orderly observance of such circumstances as necessarily attend such ordinances as Christ himself has

instituted, lies at the bottom of all the horrible superstitions and wars that have for so long a season spread themselves over the face of the Christian world."

(2) But the practice of Infant Sprinkling does open a wide door to any human tradition; addition or change in the ordinances of God; for, though it was never instituted by Christ, the Romanists, who made the change, declare and opened the door to, the use of the sign of the cross, exorcism, salt, chrism, God-fathers and God-mothers, and sponsors, the consecration of the baptismal waters, confirmation, the offering of prayers and oblations for the dead, the mass, extreme unction, and a host of other innovations.

Not even do Catholics, but Protestants, even Prof. Stuart himself, who stood for many years at the head of all the Pedobaptist writers in America, admits that it was instituted by man, and he defends it upon the ground that the church has a right to change the non-essential ordinances, and make them conform to man's convenience!! How wide this open door! for the right to add one implies the right to add or change a thousand! There remains no bar to any innovation a corrupt church might choose to introduce.

(3) Therefore the institution of Infant Baptism is a tradition of man, a sin, and an abomination in the sight of God, and a curse to the church and the world.

A curse to the church because it corrupts and carnalizes it, and to the world because it teaches men to believe and trust in the traditions of men rather than in the commands and ordinances of God.

ARG. XV. (1) The Lord purposed only the saved to be added to the church, and to add the unsaved is to contravene his expressed purpose—"and the Lord added to the church daily the saved." *Tous soudzomenous*, those who are saved, Acts ii. 47.

(2) But living infants and unbelieving children are not saved.

(3) Therefore to add them to the church is to contravene the express purpose of God.

ARG. XVI. (1) Whatever practice inverts the order of the Divine Law of baptism is a perversion of the Divine Law, and is, therefore, sinful.

(2) Infant Baptism does this by practically putting—in direct opposition to what the commission requires—baptism before *faith* or teaching.

(3) Therefore Infant Baptism is a perversion of the Divine Law.—[*Time Out.*]

DR. DITZLER'S FIFTH SPEECH.

GENTLEMEN MODERATORS :—As the practices of a people throw light on the difficult passages we find in their writings, so here, in the well known practices and customs of the Jews, we will find a further means of understanding the commission. The following facts are admitted by our opponents—that the Jews practiced Infant Baptism on the children of all proselytes at the beginning of the third century. Thus Dr. Judd, Baptist, copied by Dr. Graves, says: “Independently of the scriptures we have evidence that ought to satisfy us, that, at the commencement of the third century, the custom of proselyte baptism was practiced among the Jews,” p. 243, Appendix. The Jerusalem Talmud Judd quotes, 220 A. B., mentions it, and seems to agree that Roman soldiers received it during the time of the second temple; 243. To these points M. Stuart agrees, in substance, p. 122-20.

But while our opponents are compelled to put it thus early they admit, as Judd does, the force of facts and testimony that puts it immediately after the era of the birth of Christ. On the contrary, all the most learned in Jewish literature, Lightfoot, Seldon, Buxtorff, Schætgenius, Danz, Wetstein, Witsius, Kuinæ, Beza, etc., believe it was practiced long before the apostolic age. Ernesti, Bauer, Paulus, M. Stuart, etc., think it came in after the apostolic times. The proofs favoring this, are, first, “The original institution of admitting Jews to the covenant, and strangers to the same, prescribed no other rite than that of circumcision;” Judd, 243. Second, no account of any other is found in the Old Testament; none in the Apocrypha, New Testament, Targums of Onkelos, Jonathan, etc., Judd, 243.

M. Stuart urges that the silence of Onkelos, Philo, Josephus and Jonathan, is proof it did not exist before Christ; p. 128; but admits it existed in the second century, if we may credit

the Jerusalem Talmud; p. 128. See Judd on the same—silence of these men; p. 241.

Here, as so often on the baptismal question, the matter is superficially examined. With the Bible open before us, we know that the above objections are utterly untrue. In 2. Chron. xxx, 15, 27, the people did not come with due preparation, though circumcised; and it was against the law to take the passover thus. The New Testament shows clearly, as well as Lev. xi: 25,36; Num. xix: 9, 18; Lev. xv. and xvi, entire, that the unclean would not dare to approach the passover, or come into the assembly of the people. Psalms xxiv: "Who shall stand in the congregation of the upright? The clean of hands," etc., is based on that fact.

Exodus xxii: 47. All the congregation of Israel shall keep it.

48. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it: and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof.

49. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

Num. ix: 14. And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

Num. xv: 15. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be, before the Lord.

One law and one manner shall be for you, and for the stranger that sojourneth with you.

It is here laid down that native Jews and proselytes shall be under one law. That was settled from the beginning of the exodus of the Jews. That "according to the manner thereof," all alike were to be qualified to take it. No unclean, unbaptized Jew, could take it according to law. Hence, of all absurdities, it is the most absurd to suppose that the Jews would allow Gentiles to take the passover, or come into the assemblies of the righteous, unbaptized. And this enables us to understand the teachings of John iii: 5. Christ is simply declaring a well known fact there; not a new law of His kingdom. Nicodemus, you Jews hold—we all hold that every

one must be baptized who enters our church, as well as profess faith in God as a pure Spirit, by which he becomes as one new born, "born of the Spirit." See Lightfoot. He had to be born of water and the Spirit to be entitled to entrance, as a proselyte or Gentile. Christ simply relates an existing fact. In verse 10, he shows that he is talking of matters that ought to be familiar to the Rabbi. "Art thou a master, (*ho Didaskilos*) the teacher of Israel, and knowest not these things?" The ordinary baptism was familiar, but the Rabbi had lost sight of the spiritual. Men were born of circumcision; received the rite of it; born of water, received the rite of baptism.

John i. 25 "Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet?"

That is, when such an one comes, and baptizes, he is making proselytes. It is certain, then, that Jews required all converts, to always baptize their children of all ages. Hence the Jerusalem Mishna, which existed long before Christ, though not reduced to the written form till later, names that if a girl, born of heathen parents, be made a proselyte after she be three years and a day old, then she is not to have such and such privileges there mentioned. The Babylon edition says: "If she be made a proselyte before that age, she shall have the said privileges;" Wahl i. 10. The later Gerna, in commenting on it, says:

"They are wont to baptize such a proselyte in infancy, upon the profession of the house of judgment, for this is for its good;" *ibid.* "If an Israelite take a Gentile child, or find a Gentile infant, and baptizes it in the name of a proselyte, behold he is a proselyte." Quotations could be multiplied, but it is useless. See Wall, Lightfoot's *Horæ Hebraicæ*, etc., vol. 1; Selden's *Opera*, vol. 1; Witsius *Oecon. Fæd. Dei*, etc.

It is said the silence of Josephus, Onkelos, Jonathan, and Justin Martyr on it, is against its existence.

1st. None of these had occasion to name it, specially.

2d. The silence of such writers is no proof. Eusebius, Theodoset, Hippolytus, Socrates, Evagrius, Sojoman, and hosts of others who lived when all admit it existed, never name it. Nay, many of the fathers never name it, though they lived where it existed.

3d. Onkelos and Jonathan are simply translators, the one of the Pentateuch, the other of the prophets, and had no occa-

sion of naming it. But unquestionably Josephus refers to it incidentally. War of the Jews, xi. 8, 7; Stuart, 136. He tells us of those joining their sect, how they are held off till a year; put to a test; then they are "made partakers of those purer waters which are designed for purification." But Stuart says, the Essenes, wash their bodies in cold [with cold] water, etc. This is mere twaddle. What if they do? Was that a proof that proselytes were not baptized? But my proof is in the Bible, already adduced. As to not naming a thing of that kind, the apostolic church practiced infant circumcision; yet it is not named in all their history and epistles where an infant was circumcised, where John baptized a woman, or the twelve apostles baptized anybody.

The Jews baptized their infants. They were accustomed to it for ages. The commission was given to a people accustomed thus to disciple. Hence the commission (Matt. xxviii: 19, 20) could be understood in no other way than as embracing infants. A special command to baptize infants was wholly unnecessary under the circumstances.

Notice first, the commission is to the Jews, Matt. x. They operate, renovate the church, call the people to repentance and faith. Then the final commission—disciple all nations—*ta ethnee*—all the Gentiles as well as Jews, baptizing them; teaching them to observe all things etc.

Let us now examine the language.

As Alford, Bengel, Olshausen, Kuinöl, Wahl and Stier maintain, and the majority of most eminent critics, the word rendered teach, (*matheteusate*) does not mean here to teach, or give previous instruction. The (*didaskontes*) teaching comes after, no period named, and sense and experience or well known habit would govern.

Matt. iv. 18, 22; ix. 9, show that Christ enrolled disciples without any previous teaching, and they were adults. He certainly can expound his words to us most appropriately.

2. Tim. iii. 15, 16, Timothy, from a child, (*apo brephoi*), from infancy, knew the Scriptures. He had been taught in infancy, four years old. In Num. iii. 27, 28, eight thousand;

six hundred infants, one month old and upwards, were enrolled "keeping the charge of the sanctuary," to be taught from infancy, their religious duties. Here they were enrolled as learners, disciples, and though not teachable for several years yet they are disciplined at a month old. Then, from Moses till Christ, every Gentile disciplined to the Jewish church, always brought in his infants with him. This was universal; constant in all the Jewish Israel for one thousand, five hundred years. This is worth a thousand opinions of men on these things.

Now, then, with these precedents, that every case of discipling a Gentile, during 1,500 years, including all his infant children; no exception, ever; Christ a Jew, to twelve apostles, Jews, sends them out to "disciple(*ta ethnē*) the Gentiles;" how would they understand it? The commission is thus to be explained. It was, therefore, as much a command to baptize infants, as it was to baptize any at all. No class is specified; none expressly named; they were to carry it out as they had always practiced.

You have fully seen, Gentlemen Moderators, that the Doctor relies wholly on mere quibbles and dodges on this proposition. He now asserts again that I would not define the church. We venture to say that more pains never were taken to define the church; and a more elaborate definition never has been given, that we know of by any writer, nay, not by *half*, as we gave in our first and second speeches. They will show for themselves. But, as he *cannot meet them*, he *must* do something—so he *denies* all. That is easy work. He calls for it in writing. I had it written out—read it all, and as such it goes to print. If he desires, I will copy it off for him.

He parades logic. Alas for logic, if it depends on a mere parade of the word with all of Hamlet left out. Where is the logic? Logic compels acceptance of your conclusions, if you accept the terms of the Proposition. But the terms must be conclusive—true. Not a single syllogism has he framed but would dissolve like mist or frost before the bright sun of truth. In each—in all he has begged the question. Is *that* logic? He *assumes* the *very thing* in dispute. Is *that* logic?

Against my position that infants are innocent, though inheriting a fallen nature, he urges our Discipline that, "they are born in sin." By that he ought to know we all teach that we simply mean they are depraved in their nature—not actually guilty; for so both Wesley, Watson and Fletcher, with great force and clearness explain. Watson and Fletcher elaborate it with great force. Indeed, they were *the men* who first brought that question out of the mist and darkness in which it had been left by the superstitions that had accumulated about it. And after torturing their words into meanings, never on earth dreamed of by those fair-minded and great men, he pretends to say they taught that infants "deserved damnation!" He knows they were the only men who bodily taught that all infants are saved—so says Watson pointedly in the Institutes repeatedly—so says Wesley in his sermon on David's child in simplest manner; so says Fletcher pointedly—so says the whole volume of our system of theology; but while we were thus preaching against the old *iron-clad* systems of which Dr. Graves' is a *relic*, Baptists—especially all that wing from which he professes descent, were preaching all over England and the American Colonies—every man of them, that *hell was peopled with infants*, many of them not a *span long*! Many of them preached it till the last forty or fifty years? Plenty of people yet living, heard them preach it.

I said infants were innocent—say so still, but did not say the rest *he* says I said, so I let it go.

He reads the so-called Wesley's Tract. He knows, doubtless, that :

1. Wesley never wrote that Tract. He says, in so many words, he did not, and marked it not to be published as such.

2. He knows *we never* did publish it in our church.

3. He knows that Methodists NEVER DID, NEVER CAN, teach such sentiments as that disgusting Tract contains. God forbid that Methodists and Baptists should be responsible for all the iargon and trash that some old dotard publishers and Rip Van Winkles publish.

4. He knows the M. E. Church has long since so publicly repudiated it, as to order it *not* published, as through the

sheer half-idiocy of some old sleeper, it got into print in America, and have superseded it with a different work *in toto*.

But of course Dr. Graves, as a partizan, has the right to say what Methodists believe—not we. Our Bishops may assert, and the bosom friend of Wesley, as he did, may publish, and Wesley assert that he never wrote that tract, yet, of course Dr. Graves knows they all utter an untruth! They shall be the author, and responsible for it. Well done, Dr. Graves—stick to it!

He still harps on *politico*—theocracy. Well, when he finds it so called by Paul repeatedly, by Christ, James, Stephen and by *Jehovah*, as often as we showed they called God's Zion, his "heritage" "the church"—"THE CHURCH OF JEHOVAH"—and Jehovah all orthodox writers agree was *Christ*—it will do. Till then we can smile at his failures. He says again the church was founded on circumcision. When (1.) he proves it, we will respond. 2. When he meets just *one* of the crushing refutations of it we presented in our last speech, we may be ready with as much more.

But now he brings up charges and specifications against Old Testament Saints! We thought that field was monopolized by Tom Paine long ago. He urges they were not such as would do for the church now! Me! What a Godly people then! Paul did not know that, or he would have been saved the awful blunder of writing the *eleventh* chapter of Hebrews. Alas for fame! *Peter* never did wrong in the New Testament church, did he? Judas never acted badly. Diotrophes, 3d John, ix, 11; the parties in Gal. ii, 4; Jude iv, 9, were all good innocents, as well as Hymeneus and Alexander, Satan's favorite friends, who figured in the church in Paul's day. We have no bad fellows in any of our churches now, no Rebecca's, no Isaacs. Oh! happy times!

He urges that Masons can only make Masons by a regular Lodge, hence runs the analogy.

1. Notice here he again needs *analogy*, uses the very thing he so fiercely condemns.

2. It destroys his position. Let us suppose all Lodges were under civil wars, prosecutions, etc., disbanded, not an organ-

ized Lodge in America or the world. But there are plenty of Masons. The storm sweeps by. Now we ask, will not these Masons come together and promptly organize themselves into Lodges and be as legitimate as ever existed? His illustration is thus deadly against him. So, were all the congregations of God's people scattered and disorganized. It would not destroy the church, not for a moment. As Masonry survives in the principles it inculcates, so Christianity lives in the imperishability—the indestructibility of its principles, and as long as they live, the church of God will live.

If I am made to say in the Louisville Debate that infants are not "persons," it was the error of the reporter, as mine made many errors, and lost over half of what I did say on Infant Baptism, as any one who hears me speak must know, who sees how short my speeches are, especially the first seven.

But, sir, we repeat—what has the Doctor done? He has relied solely on special pleading. Not a single effort to establish a consistent thread of argument to offset or overthrow our position—he has simply relied on filing the most contradictory objections, seven-tenths of which lie with equal weight against his own church. *The infants are in yet—he can't get them out.*—[Time Out.]

DR. GRAVES' FIFTH REPLY.

Replication.

MR. PRESIDENT:—I wish to call the attention of all to the two facts that by this time must begin to make an impression upon all minds. 1. That my opponent has just finished two days more—five elaborate speeches, and has not produced one precept for, or example of, Infant Baptism in the Old or New Testaments—nor has he claimed to have done so. This is one fact that speaks volumes. Do not all before me believe that he would have brought forward a passage, if he had had one—if he knew of one that offered the semblance of authority for it? Mark when he comes to the last proposition, how many scripture texts he will quote in his first speech—and in every speech—to teach falling from grace, because he believes they afford some plausible support to his faith, but why has he not, in two days claimed even one passage in the New and Old Testaments to authorize Infant Baptism? He admits it is an institution either of Judaism or Christianity, and if so, it has an express enacting law somewhere—for an institution in the absence of law cannot be *inferred*. If he can find no law or clear example of it, he can find no authority for it in God's word, and therefore up to this hour he has none—nothing to support the proposition, *i. e.*, to prove that "Infant Baptism is authorized by the Word of God."

2. The next fact that must have astonished you all, is that in his last speech he has left the Word of God altogether and fallen back upon Proselyte Baptism, to find the *origin and support* of Infant Baptism! Is not this a loud practical declaration that he cannot find either in the Bible? I shall notice this argument which I esteem the forlorn hope of Infant Baptism, in connection with John's baptism, where it justly belongs commiserating however the urgent stress in which my opponent so soon finds himself as to resort to this refuge so early

in the conflict. But, suppose I should grant that Proselyte baptism was practiced long before Christ's advent, and that Infant Baptism was originated in or by it, what follows?—Proselyte baptism was never anything but a tradition of the Elders, it was not instituted by God, and there he is confessing to you that Infant Baptism is a tradition of Judaism! Is this proving that it is authorized by the Word of God? He cannot do his cause greater injury than to spend his time on Proselyte baptism—

3. Another fact which I see from the very faces of his friends when I speak of it, begins to give them anxious thought. He has refused to give a definition of a visible church, an earthly organization that has the ordinance of baptism in it! The thing he has defined as a church, is what is known in theology as the invisible church, that as Elder Ditzler says may be perfect, irrespective of rites of any kind, and may not *have a living member on earth! Is that the church?* He tells you that the main strength of his argument for Infant Baptism is to prove there were infants in all ages in this invisible church which he calls the general assembly, and church of the first-born in heaven—the whole family of God wherever on earth—and yet he says that baptism nor any other rite is a condition of membership in this church. How then does the fact that there have always been infants in that invisible church prove that they have been baptized! or that Infant Baptism as practiced by the M. E. Church is authorized by the Word of God! And yet he tells you how much he has done. That he has already put in all his arguments—and this is *true*—that he has at last struck his rock, adamant—Proselyte Baptism—that our opponent cannot remove or shake—I will show you that it is a reef under his own keel that he has struck. You will notice that this is the last speech in which he will attempt to lead—he will fall behind and attempt to pick up here and there the scattered fragments of his broken vessel.

Now, Mr. President, I wish to call your attention, and that of every one, to several important, and singular admissions he has made in answer to my direct questions.

I asked him if he meant by "Covenant of Grace," what is generally understood as the Covenant of Redemption? and he has answered affirmatively. This is correct and clear.

I asked him to state *when, where, and with whom* it was *first* made? He has answered, immediately after the fall in the Garden of *Eden*, and to Eve,* the mother of all flesh, substantially or in essence, when God said to her that her seed should bruise the serpent's head.

I asked him if that covenant, when first made or announced, originated his church, which he stood here to defend? He has answered that it did.

These answers more clearly disclose the real foundation of my friend's theory by which he brings all children into his church, and consequently, if only carried out, *the whole world* in one generation. The first rock of this foundation is laid upon a theological falsehood, an absurdity—*i. e.*, that the Covenant of Grace was made with mortal, sinful flesh, or with any created being! The whole tenor of the Word of God is directly against this assumption. Why, sir, the race had fallen into irretrievable moral and spiritual bankruptcy and ruin, temporal and eternal. It was wholly without strength or ability. It was utterly irresponsible, and therefore unable to enter into covenant to perform any condition. No, sir, if there is the least ray of hope for any one of Adam's race, it is the glorious Gospel fact that help was laid on one that was mighty to save, that the Covenant of Redemption was made by the Father with the Son, and that before the world was. This grand fundamental truth no orthodox theologian, or Christian, ever denied or ever will deny.

I propose to develop this covenant with the true purport of each covenant of the Old Testament, whenever I can get my opponent to commence the work, which before we came here, he privately promised me he would do in this discussion, that we might find which, if any, supported Infant Baptism.

*NOTE.—I see in looking over Elder Ditzler's speech since it has been set up to be published, that he has omitted his answers to my questions, as I have indicated in my speech. That he did say that the Covenant of Grace or Redemption was first made with, or announced to, Eve in the Garden, the notes of the reporter will show, and every impartial man who heard him will testify.

We mutually agreed that they had not been thoroughly discussed in previous debates, and that the people generally had no clear apprehension of them. Elder Ditzler having run over all his ground will, I trust, in his next speech come back to the thorough discussion of the covenants, or surrender them. It was the Father who made the Covenant of Redemption with "His chosen," his Son, and gave Him a seed, a people to be saved, that no man can number with the stipulated conditions. It was the Son who became the party contractor for the seed He laid hold of, engaging himself to perform all the conditions of that covenant, so that he might become the Savior, the Redeemer of his people.

No, and let every one who hopes to be saved write it upon his heart. "THE COVENANT OF REDEMPTION, OR GRACE, WAS NEVER MADE WITH ANY MORTAL OR CREATED BEING!"

But he says it was in substance, essence, made with Eve when God said to her, that her seed should bruise the serpent's head. Is not this a singular assertion from one who never makes a mistake about facts! This language, which he calls the covenant, was not addressed to Eve at all, but to the serpent—to *Satan*—himself!! Therefore the covenant of grace was first made with the devil, and, therefore, if it developed or called a church into existence, Satan was, by covenant, made the federal head of it! And its only members in the garden, in the Eden church, were Satan and two poor, fallen, depraved sinners, Adam and Eve; but, alas, not a babe or a child in it! And this is my opponent's church! that has come down in unbroken, continuity! of which he is a member, and the accredited champion! What fearful, fatal admissions! What a terrible foundation to build a church upon! Does Infant Baptism require this defense? Thus have I glycerined the very foundation of his system. I have showed that, if there was a spiritual church, in Abel's day, in *heaven* or *earth*, visible or invisible, *he was the only member of it*, and when Cain slew him, he destroyed both the visible and invisible church, with one and the same blow! and thus his *continuity* was broken—staple and chain being crushed.

Where next does he start his church? He comes down 2032

years, leaving the world without a church, and starts one with Abraham, and ~~strange to say~~, asserts that the Covenant of Redemption was made with Abraham, when a sinner and idolater! and what will make the ears of every Christian to tingle, and his eyes open with wonder, asserts that Jesus Christ became surety to Abraham for the Father that the promises of that Covenant should be fulfilled!! I have heard many wild, incoherent, and absurd things advanced by professed ministers of the gospel and teachers of Christianity, but, save Eld. Ditzler's declaration, that the Covenant of Grace was first made or announced to Eve in the garden, I never heard anything so astonishing as this. It would be denied by Eld. Ditzler and his friends, after the heat of this discussion is over, if not placed on the printed page, and endorsed by him.

I will quote his words, letter and point. In his second speech you will find these words.

The covenant of redemption was, that made with Abraham."

"*Christ had become surety to Abraham for the Father that the promises should be fulfilled—'by so much was Jesus made a surety of a better testament'*"—(Heb. viii, 22).

I confess myself bewildered by the strangeness—the unscripturalness and irreligiousness of such statements. I have said what every intelligent Christian knows, that the covenant of redemption was not made with mortal flesh—not even Adam, with whom God made a covenant of works in respect to which he failed and involved his whole seed—but God made it with "his chosen"—the second Adam, who took not hold of, engaged not for, the seed of Adam, but the seed of Abraham, and it was as party contractor in this covenant of redemption that Christ became *surety to his Father* for his people of the seed of Abraham—the sheep the father gave him to save and to keep.

It is not the responsible, but the irresponsible party that needs a surety—security. Not the loaner but the irresponsible borrower of money, that needs a surety—some one to become his security.

But all this will be considered fully when Eld. Ditzler con-

sents to enter upon the full discussion of the covenants. But he now commences his church with Abraham as its Head, and his family as its members, taking the family as a unit, and the sort of church it was, I developed in my last speech. My opponent and many writers do not seem impressed with the fact that when the Covenant of Promise was first made with Abraham, for it was the self-same covenant, renewed and enlarged, when confirmed by its seal to Abraham and a token to all his descendants; when Abraham was beyond the flood in the land of Ur of the Chaldees, an idolater, as all his fathers were—Josh. xxiv. 3. We read in Gen. xii. 1, the promises of the covenant which God made with Abraham *before* he crossed the Euphrates, and when an idolater—though my opponent, as many do, refers to this promise or covenant, as the Covenant of Grace, made after Abraham had entered Canaan and become justified by faith in the Christ God revealed to him. It is too wild and absurd a statement to notice, that the Covenant of Redemption was made with a wicked idolater, and that Jesus, whom Abraham at this time did not know, became to this idolater a surety that God, whom Abraham did not know, would fulfill the promises of it.

The time has certainly come, and I now urge my opponent to develop his views of this covenant and tell us how he can bring the children of all into the church of the gospel dispensation by it—and make, if possible, a little more clear the *identity* and continuity of this church of two idolaters without infants or children—with the spiritual church of the New Dispensation! I wait for it.

To his assertion that I rely “wholly on quibbles and dodges,” I reply. Those who hear us, and those who read the record will decide this—one thing is certain, if I have quibbled or dodged, Elder Ditzler has failed to show it as plainly as he failed in showing anything *silly* in my logical arguments—yes, as *as signally as he failed in his attempt to construct a logical syllogism!*

Two little things more before I proceed with my examination of the Old Testament.

1. He declares that Wesley never wrote the Tract on Bap-

tism published in Doctrinal Tracts—and that his church is not responsible for its sentiments, etc., and that I know it, etc. What are the facts in the case that I *do* know. (1). That on July 5th, 1832, the Methodist book concern issued a collection of tracts, titled “Doctrinal Tracts.” In the “advertisement” I read this :

“Several new Tracts are included in this volume, and Mr. Wesley’s Short Treatise on Baptism is substituted in the place of the extract from Mr. Edwards on that subject.”

It must be supposed that the Book Committee knew whose work they were publishing—they said it was Mr. Wesley’s. They published this essay as Mr. Wesley’s until 1861, when they substituted another tract in lieu of it—that makes direct war on Baptists—but do they say that they do so because they disapprove the doctrinal sentiments of the essay, or because they have found out that it is not Mr. Wesley’s? No, but they, in 1861, say that it is “Mr. Wesley’s treatise.”

They published and circulated it twenty-nine years for Mr. Wesley’s work—they still publish to the world that it is Mr. Wesley’s, but Eld. Ditzler, without a word of *proof* says it is not Mr. Wesley’s! Whom will you believe? But what matters it whether the man Jno. Wesley or some unknown man wrote it—it has received the highest and fullest endorsement of the Methodist Episcopal Church for twenty-nine years and the Methodist Episcopal Church South, circulated it. *It was never left out until a book entitled the Great Iron Wheel had been published five years.*

Heretofore, no man presumed to deny the statements of the M. E. Church, that Wesley wrote the Treatise but Methodist preachers, putting the last edition in the hands of their people, have taught them to deny that such sentiments as I have quoted, were ever in the Doctrinal Tracts, putting our people to the trouble and expense of getting the editions, previous to 1861, to show that the author of the Great Iron Wheel, and other Baptists, had not misrepresented the published sentiments of Methodists. This matter is at last settled. Eld. Ditzler, with the book before him, does not deny that it was taught in the Doctrinal Tracts previous to 1861; that, “if infants are guilty of original sin, *then* they are the proper

subjects of baptism; seeing, in the ordinary way, THEY CANNOT BE SAVED UNLESS THIS BE WASHED AWAY BY BAPTISM;" and these words also: "Baptism is the ordinary instrument of our justification," and by baptism we receive, "the washing away the guilt of original sin, by the application of the merits of Christ's death." * * "by baptism, we, who are by nature the children of wrath, are made the children of God."

"And this regeneration which our church in so many places ascribes to baptism is more than barely being admitted into the church, though commonly connected therewith; being 'grafted into the body of Christ's church, we are made the children of God by adoption and grace.'"—Doc. Tra., page 248.

Now my opponent seeks to break the force of my argument and turn attention from the teachings of his own church, by charging that my people once preached "all over in England and the American Colonies—every man of them—that hell was peopled with infants, many of them not a span long." Eld. Ditzler is not the *first* Methodist preacher who has charged this upon the denomination with which I stand connected—for I know of none but Methodist preachers who ever made this charge—it is peculiarly a Methodist calumny, that has been, from its first utterance, met with a flat contradiction—charged as a slander, and proof demanded, one solitary instance where a regular Baptist minister ever taught the fearful horrible doctrine in the Doctrinal Tracts above quoted, or any thing akin to it, but no proof has ever been presented, or can be, and yet Eld. Ditzler stands here before you and repeats the calumny. It is utterly false and *impossible*. I demand for the honor of my people that he here and now produce the proof of his statement, or, it will fall heavily upon his own head—that he has deliberately "taken up," repeated and endorsed a false report against my people, and it will follow his name so long as the record of this discussion is read.

But before I close what I have to say upon this proposition, I will show you that infant Baptism was originated by those who believed with Mr. Wesley, that no infant could be saved without baptism, and I will show you that it has been perpetuated from then until now, in order to secure or make certain the salvation of infants.

I will now push forward my search for a church in the old dispensation.

We come now to the time when God saw fit to fulfill one of the temporal promises in the Covenant of Circumcision. Up to this time the descendants of Abraham have been considered as a *family*. Now God is going to make of the Twelve Tribes, not a church, but "A Great Nation."

Under the direction of the Most High, Moses led his people out of the land of Egypt, "the house of their bondage," to the shores of the Red Sea, and stretching out his rod over the Sea, its waters divided on the right hand and on the left from shore to shore, and the Israelites entered into the midst of the sea and disappeared from human sight, and were thus "immersed into Moses in the cloud, and in the sea." They thus accepted him as their deliverer and their law-giver and their guide. This baptism was a figurative profession of their *faith* in him, in the promises of God proclaimed unto them by him. This act did not constitute them into a church—for they were a body of idolaters—Moses was leading them to the foot of Mt. Sinai to meet with God. Here God gave them "the Law of Commandments," written on two tables of stone, and the "Law of Ordinances," which together is called The Law, and entered into a covenant with them, and by this covenant they were for the first time constituted into a Nation—a Theocracy—with a written constitution and laws. This covenant is called throughout the New Testament, the Law, the "first Testament"—the Old Testament, and by theological writers the *Sinaitic Covenant*. Though God gave them a civil government and a system of religion with numerous carnal ordinances, He did not thereby constitute them into a visible Christian church.

He did not make regeneration of heart a condition of citizenship in this kingdom, nor did he make it a qualification for the enjoyment of any civil or religious ordinance, not even to the office of a priest.

The teachings of my opponent are misleading on this point. You must remember that it is absolutely necessary to his argument, it is *vital* to the theory on which his church rests that he constructs or sets up a church and a Christian church right

here. You all see that he will not have so much as a particle of sand to stand on, unless he can prove that this people but yesterday a crowd of slaves, subject to the kings of Egypt, and debased by the degrading idolatry of the Egyptians, is here recognized as a church of faithful men.

I do not deny that God required of them all to love Him, and to serve Him, and to obey both tables of the Law, but He did not make this a condition of citizenship, nor even a qualification for any Civil or priestly office. The Sinaitic Covenant constituted the Twelve Tribes of Israel into one Nation—*E pluribus unum*—and nothing more.

It was no more a Christian church than the Germanic confederation is a church—or, than the thirty-four States of this Union are a church, or would be a Christian church. Suppose it should adopt Romanism or Methodism as the State religion and the Congress with the President should ordain and appoint all the priests and pay them out of the public treasury. It would be a *politico-religious* government but not a church. Elder Ditzler knows as well as I, that such was the character of the Jewish commonwealth under Moses. You remember his declaration, “no one can be a member of the church in any sense unless regenerated,” “justified by faith in Christ.”

It was not required of these recently emancipated slaves, idolaters in heart, to possess this qualification to be embraced in the constitution of the commonwealth and enjoy citizenship in the Jewish nation, and every man in this house knows it.

But suppose I grant, which I do not, a church here and onward until Christ came no infant, as such, was ever in it, according to Elder Ditzler, because no unconscious infant ever was “justified by faith”—was ever “in Christ” and therefore never in this church or any church.

That the Jewish nation under the Sinaitic constitution did have a certain relation to the church under the Gospel Dispensation, which caused Stephen to speak of it as the “*ecclesia en eramin*”—church in the wilderness, I am free to admit; but what that relation was, though not incumbent upon me, I will show in my explication of the two covenants as time may permit. My solitary business now is to explode my oppo-

ment's theory of church identity, from which he *infers* infant baptism. If I demonstrate as I thus far have done, that there was no church in the Old Testament, his theory falls and his inference wont draw. For as Peter Edwards says, "between a church that never existed and an existing one, there can be no analogy."

I now apply the *reductio ad absurdum* to his argument based on the Jewish nation—as identical with the Christian church. It is a fallacious and dangerous argument for it *proves too much*.

If, because we find infants in the old Jewish commonwealth, we may introduce them therefore into the Christian church, because the church possesses essentially the same character under all dispensations.

Then what follows!—A hundred and one traditions of the Papacy, as the union of Church and State. This is the very argument that all Pedobaptists in the old world are wont to use to maintain the iniquitous union of Church and State, and the sword in the hands of the Civil Magistrate to enforce the faith and exterminate heretics, and this was the very argument that Episcopalians in old Virginia used, and the Puritans in New England, to imprison, whip, and persecute Baptists and Quakers. I say through this very door that my opponent would open to let infants into the church, rush in all Romish rites and traditions that Protestants as well as Baptists so much oppose, a human priesthood, altars and sacrifices, etc., etc. Catholics use Eld. Ditzler's very arguments. "Our worship must be of the same nature and kind with the Jewish worship, because it was to succeed it."

But I propose now to let a few of the more distinguished advocates of Infant Baptism demolish this Jewish Church identity as a tenable ground for Infant Baptism or any other practice in the Church of Christ.

J. G. MANLY.—"Whatever be the nature of the Christian Ministry and the method of Christian worship, we should not look for their origin and model in the weak and beggarly elements of a superseded system, but in the New Testament itself, which alone is the record and rule of the church of Christ. Judaism had no church, either national or otherwise." "The stereotyped verbiage and transcriptive absurdity of justifying nation-

al churchism by Judaism, should at once and forever cease." "No one that understands the relation of Christianity to Judaism, can suppose for a moment that the former is, or ought to be, modeled after the latter.—The better is not moulded by the less. The superior and permanent is not copied from the inferior and abrogated. Day is not the imitation of moonlight. Antitypes do not take their shape and hue from types. If Judaism is to be our model, we ought to *abolish the church* and make the nation everything."—[*Eccle.*, pp. 222, 223, 226.

Dr. HALLEY, in *reply* to Dr. Wardlaw, says: "Another objection to the reasoning of my friend, which appears to me to nullify his argument, is, that the visible or national church of Israel was the creation, not of the Abrahamic covenant, but of the Mosaic law." "The national church of Israel was abolished with the Mosaic law." "If he means by the former dispensation the Mosaic law, with its national church, it is forever abolished and its constitution is irrelevant to the argument."—[pp. 144, 145.

Dr. WARDLAW, on *State Establishments of Christianity*, says what can truthfully be applied to the advocates of Infant Baptism as justified by God's covenant with Abraham. "Few things are more surprising than the use that has been made of" circumcision and God's covenant with Abraham "to elicit from" them "an indication of the will of God" respecting the appointed subjects of Christian baptism—"the amount of ingenious theorizing that has been expended upon it."

Dr. A. CLARKE, Meth. "*They which are the children of the flesh*, etc. Whence it appears that not the children who descend from Abraham's loins, nor those who were circumcised as he was, nor even those whom he might expect and desire, are therefore the church and people of God."—*Com.*, on Rom. ix 8.

Mr. PAYNE, on evidence of the popish mass, says: "I come now to the New Testament, where, if there be any proof of the sacrifice of the mass, it is more likely to find them than in the Old; yet they produce twice as many more, such as they are, out of that than this, and, like some other persons, are more beholden to dark types and obscure prophecies of the Old Testament to make out their principles, than to the clear light of the gospel, and to any plain places in the New; and yet, if any such doctrine as this were to be received by Christians, and if any such wonderful and essential part of worship were appointed by Christ, or taught and practiced by the apostles, we should surely have it more plainly set down in the New Testament than they were able to show it."—*Pres. ag. Po.*, p. 64.

JAMES OWEN.—"No argument can be drawn from the ceremonial law to the gospel, because we are not under the obligation of that law."—*His. of Images, &c.*, p. 107.

B. H. COOPER's words are as applicable to infant Baptism as to religious establishments. He says: "It is in vain, therefore, to cite the precedent of the Jewish theocracy in defence of religious establishments; and to whine out the complaint that to antiquate this precedent is to rob a Chris-

tian king of his only chart of duty which might direct him in his capacity of a sovereign."—*Free Ch.*, &c., pp., 63, 64.

Dr. J. STACEY, Meth.—"Baptism and the Lord's Supper . . . were not Jewish, but Christian—not a brief continuation of the past, but a regulative commencement of the future. They were not observed as modified rites of an old, but as distinguishing signs of a new dispensation."—*The Sac.*, p. 272.

Dr. WARDLAW, I adduce in reply to himself and others. He says, "that the Jewish constitution was entirely *sui generis*, instituted by Jehovah for special purposes, never by Him intended to be, nor indeed capable of being imitated:—that in the primary constitution of the Christian church there was an actual departure from it, and a complete change of system—such a change as makes it manifest, if any thing can, that every attempt to set up the former as a pattern, or plead it as an example, is what I have called, a presumptuous and preposterous return to that which is abolished, and an overthrowing, in its very spirit and principle, of the constitution of the kingdom of Christ, as originally delivered to His apostles by its supreme and only Head." (*The Scr. Arg.*, p. 31). He has before said (p. 14): "We are not entitled to alter and to modify Divine examples. If they are meant for our imitation at all, we should regard them as they are—not taking a part and leaving a part—following what accords with our notions of expediency, and declining the rest."

J. A. JAMES.—As to the argument which is founded upon the Constitution of the Jewish Theocracy, we consider it so irrelevant and inapplicable, that the very attempt to bring it forward in support of a Christian institute, betrays at once the weakness of the cause."—*On Diss.*, p. 10.

Dr. J. STOUGHTON, instead of teaching that the apostles were so inherently, abundantly, and necessarily Jewish, that, after they had received the baptism of the Spirit, they could conceive of and practice nothing but what accorded with the historic past says, "A Christian church, in some of its most essential points, was, after all, a perfectly new institute, in immeasurable advance of anything which the Jews before had witnessed, or been taught to conceive." (*Ages of Chris.*, p. 37). Also in *Ecclesia*, he says: "The Jewish church was in certain respects, and those the most characteristic and striking, so utterly different from the churches instituted by the Apostles, that a combination of the principles of the first, with the principles of the second, is simply impossible. New Testament precedents may be set aside for the sake of adopting Old Testament examples;—the system pursued by the early Christians may be exchanged for the system practiced by the House of Israel; but the one can never be modified by the other. It is a question not of modification, but of revolution; as we see at once when we compare the principle features of the one, with what were the prominent marks of the other" (p. 20). Again (p. 22), "Can the ecclesiastical constitution of Judaism be harmoniously incorporated with the Apostolic institutions of Christianity? The true answer is unquestionably in the negative."

J. LOCKE.—"Nobody is born a member of any church; otherwise the

religion of parents would descend unto children by the same right of inheritance as their temporal estates, and every one would hold his faith by the same tenure he does his land; than which nothing can be imagined more absurd."—*Works*, vol. vi, p. 13.

Dr. E. DE PRESSENSE.—"Christian baptism does not transmit itself by right of inheritance any more than faith."

All these are Pedobaptists, and standard writers, and I do hope that Christian Pedobaptists will hear their voice and abandon the practice, until they can find authority for it in the New Testament.

Refutation.

I conclude my refutation of the "church identity" theory, which is the entire authority for Infant Baptism, with following arguments:

ARG. XVII. (1). Christ declared that his kingdom was not of this world, else his subjects would fight for him, i. e., with carnal weapons.

(2). But, the Jewish kingdom was of this world—a politico-religious government—and the subjects of it did fight for their kings with carnal weapons.

Ergo—(3). The Jewish kingdom was not the kingdom or church of Christ.

ARG. XVIII. (1). Paul said, by the Holy Spirit that "flesh and blood" carnally minded men, cannot inherit the kingdom of God.

(2). But flesh and blood, carnal men, did inherit the old Jewish commonwealth.

(3). Ergo The old Jewish Commonwealth was not the literal kingdom of God.

ARG. XIX. (1). That which is already in existence cannot be brought into existence, and that which is already set up cannot be set up.

If the kingdom of God was set up by the Abrahamic or the Sinaitic Covenant, and *had never ceased to exist*, it could not be again set up or brought into existence as Daniel prophesied it should be subsequent to his time.

Ergo—(3). The kingdom of God that Daniel prophesied of, which was the visible church of Christ, was not an institution that had been set up in the days of Abraham, or Moses.

farmer, and it amazed me then ; but little did I dream a great debater would use it.

By the same rule all men ought not to be converted and saved, for there would be left no one to enable us to carry out the commission ! All men ought not to repent and be converted and be baptized lest the commission be a nullity. Well, Doctor, we console you with this, if *all* were baptized—all infants—we believe you would not have many years to rest in before there would still be a demand for your services.

He urges that Philip demanded a confession of the Eunuch, Acts viii. 37, before he baptized him. Does he not know that the 37 verse, that so called confession, is a forgery ? that it is so glaring a forgery that A. Campbell, Anderson, Wilson, all, threw it out of their immersion versions ? Yet it is not in any ancient Bible or Version only where it has been incorporated by late hands in inferior MSS. Hence it is not in any correct Greek Text.

He urges that Jesus is the foundation of the church. Exactly so ; so we showed, far, far beyond what he has attempted. He was "the founder and finisher of the faith" through which Abel, Enoch and Abraham—Moses and all were saved. So the same Apostle he quotes on Eph., ii., tells us. Dr. Graves has not once even alluded to that part of my argument.

He tells us when John and Christ came they were looking for a new kingdom. Where is the proof ? We read where they wished to know if he came "at this time to restore again the kingdom." Acts i. 6.

So loosely does the Doctor put matters.

He says John now preached repentance towards God—he baptized none but believers—none but those who received him. I am a preacher of a new order of things—the ax is laid to the root of the tree. "The Doctor goes through the motion of John swinging his heavy ax—great work—a new church, we presume, is now to arise.

He says "now all stood on individuality." Such is, in brief, the account he gives of John to prove that the Jewish people were not a church and now a real reform was at hand. He

you can look at his argument in that Tract on Romans, vi. 4. He denies it is immersion out and out. Now Wesley, you quoted, says it is an allusion to immersion. That Tract says it is not. It not only is proved to be not his by external proofs, Wesley's own denial among them, but by *internal*. Do *you* endorse Bunyan's Open Communion? O! no. Do not your people still publish *all* Bunyan's works? Even if Wesley had written such a Tract in an earlier day, then rejected, and we all reject, would we not do as *you* do? Do you accept the creed published by the Baptists of *your* wing in 1646 almost word for word the same in *all* doctrines, as the Presbyterian Confession? Do you still hold that "*elect* infants" are saved? and all the old rigid points of that creed? Here *you* have been charging, repudiating, and going back on all your ancestry, while we have never changed on a single point of faith. We have never been compelled to repudiate, revise, revamp and burnish up again. Why? Because *ALWAYS correct*—stand in *the Bible as a whole*. But we do not propose to let the Doctor off just here. He has often told us of "*the Controversialist*," as if in good sooth he had not been wearing war paint or polkberry juice all over his face from the days I was a lad, dangling bloody scalps from his belt, in which hung the knife and hatchet, bloody from fierce execution. Do you not see—mark the *real* partisan? We have allowed *him* to expound Baptist verity. We could show where he runs against Ripley, Bunyan, Helwys, the real founder in the Calvinistic wing of his church, and Carson. But we had a representative, endorsed man—accepted *his* exposition as that of Baptists here. Has *he* done so by our church? No. He knows what we teach. He has mis-stated us *every* time. Why this persistent course? It argues desperation: To go clear under in such a contest, is unpleasant. Hence he feels called upon to fight for life itself. As I have all my proof in, that I need, if he chooses this method, we lose nothing.

But *here* is an argument—hear it. "It is worth your hearing, Hal." Dr. Graves urges if *all* are baptized, you cannot carry out the commission, for there would none be left to disciple! I heard that when a child from a plain old "disciple"

thorough. His fan is in his hand—he will thoroughly purge his floor. See the contrast. Now all prophecy told that Jesus Messiah would suddenly come—suddenly appear in Zion—in his house—“sit as a refiner’s fire”—“appear in his temple”—and as a Repairer, a “Restorer”—so here he “thoroughly purges his floor”—casts out the bond woman with her sons of mere ritualistic religion—who “stumble,” “fall,” are “broken off”—“cast away”—he “thoroughly purges” his church, sits “as a refiner of gold.” But where does he make a new church, a new floor, while purging the old one. It is only in this way he makes all things new.

The good Doctor told us, while so warmed over John’s ministry, that he told them “they could not inherit religion!” Did he? And that was his new mission! So we understand that when Moses preached—“Love God with all your soul, mind, heart, strength, your neighbor as yourself,” it simply meant you naturally inherit these elements of character and dispositions of heart. When David prayed (Psalm li. 1, 2, 7, 10)—“blot out my iniquities, wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop, wash me, and I shall be whiter than snow. Create”—O what a strong word!—“create in me a clean heart.” Ah, says Dr. Graves, in that day all that was matter of inheritance, it came like Dogberry’s learning to write—of nature.

Isaiah tells them though their sins be as scarlet—red like crimson—yet they should be as wool—white as snow. God would be merciful to their unrighteousness, and their sins and iniquities he would remember no more. “Seek the Lord while he may be found; call upon him while he is near. Let the wicked forsake his way, the unrighteous man his thoughts, and let him turn unto the Lord, who will have mercy upon him, and to our God, and he will abundantly pardon.” Why, says Dr. Graves, all that comes by nature, by inheritance. That is nothing to what our Harbinger did—he said, “I baptize you with water unto repentance!” Dr. Graves, do you believe that the religion of Abel, Enoch, Abraham, Moses, Elijah, David, Isaiah, etc., etc., was not as we now have it, but a mere inheritance of the flesh? No you don’t. Then why not stand

up for God's truth if it does crush your errors? Does not Paul tell us that we, Abraham and David are all pardoned in exactly the same way? Rom. iv. 2-9. Does he not add then that we Gentiles are justified as was Abraham, and hence "walk in the steps"—how very precise—Yes, sir, "in the steps of that faith of our father Abraham"—"who is [thus becomes] the father of us all." verse 16. Why then seek to make so damaging a charge against, and fix a blot on the character of the Almighty, merely to support an untenable dogma? Why talk about religion "coming down by genealogy?" That Pharisees should err is one thing, but that God should have so blundered and pretended to teach for 4,000 years that religion "came down by genealogy," is vastly different.

On John iii. 4-7: "Except a man be born of water and the Spirit," we deny to *to see* (*edein*) means there, "to form a conception"—be "born from above to see it," for many reasons.

1. It says "be born of the water and the Spirit," and this to enter into the kingdom. The water here, which you make baptism, precedes the birth of the Spirit. "Except a man be born of water and the Spirit, he cannot enter into the kingdom," etc. So that destroys your interpretation and application in toto. *Edein* here means to enjoy, participate in. Hence we propose to examine this whole context and see its true import.

JOHN III, 5—BORN OF WATER AND SPIRIT.

Immersionists sometimes appeal to John iii, 5; "Except a man (*tis*, any one) be born of (*ex i. e. ek*) water and of the Spirit, he cannot enter into the kingdom of God," to prove that envelopment in water, and proceeding out of it, is here alluded to, and favors their theory. To this we reply,

1. If "born" (*gennæthæ*) here implies proceeding out of the element, it proves too much; for he is "*born of water and the Spirit.*" Does it mean the unregenerate were enveloped in the Spirit, and to be born of it, is to emerge out of it, be out of its influence. We thought it implied just the reverse. Hence, this is fatal to the immersion theory.

2. The word "born" used of spiritual matters has no al-

lusion whatever to natural birth as to female relation, but *always* to the male relation, and is rendered more properly by A. Campbell, Anderson and others, in most of its occurrences, "*begotten*." It is born or begotten of God, of the Spirit. It relates wholly to the spiritual process by which a new and higher life is imparted to us by God's Spirit. It is foolish and coarse to run the analogy between it and natural birth. Hence

3. The Jews used the phrase, "born of circumcision."—That is, they received circumcision. We are begotten of the Spirit when it is shed on us, poured upon us. We are born of the water, it marks or indicates a transition to spiritual life as a symbol, when the water is poured on us in baptism.

We feel it a duty here, though not germane to our subject, to give what we believe to be the true meaning of this noted and much abused part of Scripture.

JOHN III, 5, EXPLAINED.

The Rabbi meets Christ at night, a favorable time to communicate with him alone perhaps, for two reasons. (1). To frankly admit that the Rabbis felt the force of his claims in the miracles he performed. (2). To learn all he could about his mission. Hence he says we know thou art a teacher come from God—i. e. from above. Christ replies solemnly, "Except any one (*tis*) be born from above (*another*, it *never* means 'again'), he cannot (*edein*) enjoy the kingdom of God." A spiritual birth is necessary to see into and enjoy the mysteries of God's kingdom. See Psalms li, 10-12, 15; cxix, 18. Ezek. xxxvi, 25, 26, etc. Jer. xxxi, 31.

Nicodemus may have alluded (verse 4) to natural birth because that introduced Jews into the kingdom, aliens had not these privileges except by adoption into the Jewish kingdom. Jesus then replies "Except any one be born of water and of the Spirit he cannot enter into the kingdom of God." That is to say, you Jews, being members of the kingdom, must be born from above to enjoy and realize its benefits, and the law demands of every alien baptism and a spiritual birth on entering it.

That we may now discover the true meaning of this, let us see the errors of the parties giving it applications it will not

bear. We freely admit 1. That every leading word is more or less ambiguous—capable of various renderings. Hence it is unsafe to rest one's faith on any dogmatic view of the subject.

(1). Gennao (*gennao*) is rendered born and begotten by all immersionists. (2) Water is held by Calvin, Beza, Zwingle, etc., to refer to spiritual life, not baptism. (3) Others that it is Jewish baptism. (4) Others, that it is Christian baptism. (5) It, to our mind, clearly refers to Jewish proselyte baptism. (6) The kingdom is referred to the Christian visible church by many (7) By many it is referred to the general church. (8) By others, to the kingdom of heaven. (9) By others to the church below and that above. If men differ so widely on three of the words of the text—nine different views—is it not unsafe to risk our faith on any view of it? but look to other passages free from doubt.

2. We must notice the contrast between verses 3 and 5—*see, enter into*. Verse 3 barely implies that the birth from above is necessary to enjoy the kingdom. Verse 5 declares being born of water and the Spirit necessary to enter into the kingdom. Why this great change, from enjoy the benefit of as *see (edein)* implies and means here to enter into, where baptism comes in.

This brings up a question of *fact*, historic facts. (1) It was not a fact that Jews had to be born of water and the Spirit to enter into the kingdom. No birth of water was necessary to enter the Jewish church, to a Jew. As A. Campbell often says, they were born members of that kingdom." Christ and Paul recognize the fact, *e. g.* Math. viii, 11, 12; xxi, 43; Eph. ii, 11, 12, 19; Rom. xi, 24. All admit this fact, I believe.

(2). The Jews of Christ's day were familiar with the phrase, "kingdom of God"—"of heaven." Luke xiv, 15; xxiii, 42: i, 33, and said of those baptized—they are as "*a babe, new born.*"

3. Can this refer to entering the Christian church, as some rituals (*ours e. g.*) and A. Campbell and his people teach? And does it imply, as the latter party contend that baptism is an indispensable condition to entering the church and to being saved? This view is harsh and absurd, and is always abandoned whenever its advocates press the matter; for to

say that all unbaptized—especially as held by this party—all immersed people are damned, will meet with little support when the issue is squarely presented. If they adhere to it, then (1) All infants, heathens, etc., are damned. (2) All adults are damned though they be the holiest, purest, most devoted of men. This is the reverse of all Christ's teaching. (3) It contradicts the views of "the Disciples" and A Campbell, in that the parties had to "be born of the water and of the *Spirit* before entering the kingdom. But they unanimously teach the Spirit is not given to any but the immersed.

That we cannot receive the Spirit till pardoned—not pardoned till immersed, in which immersion the penitent believer is introduced into the kingdom, then receives the Spirit through the word. Hence their own dogmas directly contradict the verse.

4. The tenth verse shows that it was a historic Bible fact Christ was expounding. "Art thou a master of Israel—literally art thou (*ho didaskalos*) the teacher of Israel and know not these things?" How could Christ rebuke "the teacher of Israel" for ignorance of the being "born of water and of the Spirit" unless the fact were familiar to Jews—a well understood doctrine of their law and practices? Hence it could not refer to a future matter, *not yet* taught and acted on.

Indeed that is absurd. To suppose Christ, aside from this verse, to be dealing dishonestly, is far from creditable to him. It was not an unknown, future matter, He so earnestly presses, but an existing fact. Every word is in the present tense—a present necessity—"Ye must be born from above." "That which is born of the flesh, is born of the Spirit," not shall be, three years and six months hence! "The wind bloweth * * thou hearest"—present tense. "So is every one that is born of the Spirit"—a present truth.

In verses 14, 15, 16, Christ tells "the teacher" just what he, and all men, must do to secure this principle of eternal life that begets the same in us, whence the new life begins, and we are born of God as in all ages believers were. John i, 12, 13; 1 Cor. x. 3, 4.

We have these points made out then—

1. Christ does not refer to Christian baptism.
2. He does not refer to the common Jewish baptism, for it was not a condition of entering the church.
3. Yet it does refer to an existing fact. Hence,
4. Unquestionably he refers to Jewish proselyte baptism. This is evident.

1. Because it is not true of, and will not apply to any other view advanced or that can be advanced, yet

2. It does perfectly apply to it. It disposes of all the difficulties, all the ambiguities complained of.

A proselyte or Gentile could not enter the kingdom, as the Jews used the term, without baptism. But it is objected that the Bible nowhere required baptism of proselytes, and it was a later matter—of the third century after Christ. This shows the same superficial view of baptism and the whole baptismal question we will so often have to expose. God would not allow the Jews after Egyptian bondage to enter covenant without purification. The priests had to be baptized before entering on duties, Ex. xxx. 18–22. Every one defiled had to baptize, Num. xix. 9–22; Heb. ix. 10, 13, 19, 21; Mark xii. 4, etc. The Jews in Christ's day would not enter the public hall lest defilement disqualify for the Passover the next day. Is it reasonable that such a people, in Christ's day would allow Gentiles, the touch of whom required Jews to baptize, (Mark vii. 3–4; Num. xix. 9–22; Lev. xi. 28–36, etc.,) to enter the church unbaptized? Nothing could be more absurd. The objection of Baptist writers, and M. Stuart against the existence of proselyte baptism as we call it in Christ's day is most trifling. It is that Onkelos, Philo and Josephus do not name it. But neither do several Targums that were written years after all agree it did exist, viz: as early as A. D. 220. Jonathan Ben Uzziel never names it. Nay, Eusebius A. D. 338 never names it, nor do any of the fathers of five or six centuries though they treated on baptism, on Jewish affairs and ecclesiastical matters generally. Socrates, Theodoret, Evagrius, Sozoman,—writing in the fifth and sixth centuries the history of ecclesiastical matters, never name it.

How absurd then to object to, and reject it, because these three men did not name it. Onkelos could not, for he gives us simply a rigid translation of the Hebrew text into Chaldee. Yet this is the only argument against its existing in Christ's day!!

Christ does not object to the practice, but on the absolute importance of the spiritual birth. Nay, while he simply alludes to the customary baptism as a condition of entering the Jewish church, he five times introduces or reiterates the importance of the spiritual birth. It is an eternal truth, not a mere custom, or Jewish law. Being an established principle of Jewish law, all Jews being in, but not enjoying, for want of spiritual life, the kingdom, every Gentile—"any one" not in it, had to be born of water and the Spirit to enter and enjoy the kingdom. The (*edein*) already settled must not be dropped here at verse 5, but the two held together, so that to be baptized was necessary to entrance into the Jewish church, as a proselyte, and be born of the Spirit to enjoy its benefits. Then we have each word explained, and the force of it all.

Every proselyte had to renounce his Gentilism, profess faith in, and devotion to the God of the Hebrews—in him, as a Spirit, quickening and saving. Hence, Christ simply states an existing fact, in John iii. 5, nothing more. It was no dogma given to the church. Christ warns earnestly against trusting in the fleshly ordinance, verse 6,—“that which is born of the flesh (fleshly ordinance) is flesh”—man's body, circumcision as well as baptism, are called flesh. See Gal. iii. 3-6.

We have presented to you our views of this noted passage. No other explanation can we conceive of, that meets its language grammatically and fairly, will accord with the facts and intent of Scripture teaching.

And now we have been debating this proposition into the third day, and where has the Doctor made a point?

Our position still stands. There is the church, Stephen calls it the church, Paul calls it the church, David a hundred times calls it the church, Joel calls it the church, Jehovah calls it the church, Christ applies the words, the

church, to its local congregations twice—Math. xviii. 17, using it as it daily was used by the Jews for centuries.

Infants were in it. They received its ordinances. Let him now show where it was destroyed. See the words: cast out, fall away, rejected, cut off, stumbled, of accessions, added; all these terms occur in Apostolic records; he was to thoroughly purge his floor, come into his temple quickly, "strengthen the stakes, lengthen the cords," as we do to enlarge a tent, for "the place is too narrow," by reason of the incoming of the Gentiles. Is. xlix. entire *e. g.*, Rom. ix and x, entire, and Eph. ii. 16–20, thus he said, "I will establish, confirm my church." Math. xvi. 18. Where has he succeeded in showing its destruction and a *de novo* new one in its place? He can't do it.

Dr. Graves says John iii. 5, "is the law for entering the Christian church." It does not name any church. It is not Christian baptism. Yet he puts his construction in the most metaphorical language possible, and lays that down as the law of Christ's church.

We ask now:

1. Where did John, the Harbinger, ever organize the church?
2. Where did he organize and OFFICER any congregations?
3. Where did Christ, during his personal ministry, organize and officer churches?—[*Time out.*

DR. GRAVES' SIXTH REPLY.

[NOTE BY REPORTER.—As Dr. Graves was about to commence, Eld. Ditzler motioned him to his seat, where a short conference was held, at the conclusion of which, Eld. Ditzler arose and said :

"We have agreed not to debate the question of the Covenants further, as I here express my conviction that the Covenants of the Old Testament have nothing to do with Infant Baptism."

Dr. Graves—"I want it to be recorded along side of that frank admission, that I am rejoiced to hear him say this. The Old Testament Covenants have been the basis of this rite heretofore, and I am glad this ground is at last abandoned by Methodists. So much is gained by this discussion. From this day onward, so long as Eld. Ditzler bears the endorsement of the Bishops of his church, that he, is a representative of their doctrines, let no Methodist Elder or preacher in all the South, ever go back to the old covenants with Abraham, or the Jews, to find a ground for Infant Baptism. I was never better prepared to discuss the covenants, one and all, than now, but Eld. Ditzler has at last fully surrendered them. I close the Old Testament."

After this mutual explanation, Dr. Graves commenced his sixth reply.]

MR. PRESIDENT:—The entire argument from the Old Testament being openly surrendered—for, independent of, and without its covenants, there could be no church, visible church; and with an invisible or ideal one, we have nothing to do—I shall, leaving the multitude of side issues, of which his last speech was made up, now open the New Testament.

NEW TESTAMENT ARGUMENT.

After wandering through the shadows of the typical dispensations for 4000 years, in vain search of an inference or analogy to support the humanly invented rite of infant baptism, we at last emerge into the glorious sunrise of the New Gospel Dispensation. We can now rise into the sun, like the symbolized church, seen by John, in Patmos, and leave the moon and the stars—all types and shadows—under our feet.

Christ tells us, not to our misleading, that "the law," *i. e.*, the Covenant at Sinai, with all its rites, etc., "and the prophets," the burden of whose song was the Messiah and his Kingdom that was to come—"were until John, since which time the Kingdom of heaven"—the true Kingdom, the true Church, of which the old Jewish Kingdom, or Commonwealth, was but a type, as Paul tells us, "is preached, and all men press into it." This is the church we have so long been in search of—"the true tabernacle which the Lord Jesus pitched, and not man. Here is where we should have commenced last Saturday morning.

We open the New Testament, and lo! and behold all old things have passed away, and all things have become new. My eye rests upon the new covenant, founded upon better promises. A new priest—the one mediator of the New Testament Covenant, who comes to offer

"A sacrifice of nobler name,
And richer blood than they"

could offer, under the old, and I meet here a new law, which constitutes a new government, a new man, which is a new church—the real and substantial, as opposed to the typical and shadowy—a kingdom and church, no longer composed of one carnal race and blood, as the typical, but of all nations and kindred, and blood, that dwell on the face of the whole earth, and yet of one race, the seed of Abraham, and of one blood, kindred each of Jesus Christ.

There was, indeed, a change of priesthood, from the family of Levi to that of Judah; from the human to the divine, from the typical to the real and the true; a change of the *sacrifices*, from the *bestial* to *divine*, from the *blood of bulls* and of goats, that availed nought to the sanctifying of the worshipper, but brought sin continually to remembrance, to the *blood of the everlasting Covenant* of Redemption—now prominently brought forward and ratified, which cleanseth from all sin. Paul tells us expressly that a change of the priesthood necessitates a change of the law. The Mosaic or Jewish Dispensation alone was purely *legal*. He that did the things commanded, was to live by them, but cursed be every one that continueth not

in all things written in the book of the law to do them. The law was given by Moses, but grace and truth by Jesus Christ. Because, of its legal character, it was faulty, it could save no one, for no one could fulfill its demands; but it had had a purpose to fulfill; it was added to the Covenant of Promise God made with Abraham, "because, of transgressions, till the seed," Christ, should come, so that the law, that whole ceremonial dispensation, the nation and its worship, was a "*pais agagos*, a guiding slave to lead us to Christ, or until Christ; *i. e.* until was brought in, the New Dispensation of Grace by faith.

But says the apostle, after that faith is come we are no longer under a guiding slave, for are we not all the children of God by faith in Christ Jesus?—for all who were immersed into Christ did put on Christ—there is no longer Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus, and if ye be Christ's then are ye [whether Jew or Gentile, male or female, bond or free]. Abraham's seed and heirs, according to the promise, Gal. iii. 24–29 [all the spiritual blessings promised to Abraham.] Here we see the utter abolishment of the old Jewish Dispensation with the church, whether real or typical, that was originated by it, with all the ceremonial law, rights and prerogatives claimed by the Jews, and the New Dispensation and the true tabernacle and church of the living God takes its place—the only condition of entering which is faith and baptism.

I maintain therefore, against the teachings of all those who would Judaize Christianity, that with the ministry of John and Christ, the old Jewish Dispensation—even call it a church if you will, or what you please, with its constitution and laws, with all its hereditary religious privilege—was abolished; had waxed old and was ready to vanish away, that the old skins of the law were not designed to hold the new wine of the Gospel, nor was the old rotten, legal garment made by Moses, designed to be patched by the new garments of righteousness wrought out by Jesus Christ. With the covenant of the old Dispensation, with its rites, its ordinances and hereditary, religious privileges, the heirs of the New Covenant, and the citizens of the new kingdom, neither parents nor children have

anything to do. If they would fain graft any part of the old upon the new, if they inevitably entangle themselves in a yoke of bondage and lose that liberty wherewith Christ has made us free.—Let me read Pauls's reproof of the Judaizing teachers of his day.—Read Gal. i. 6--9 and 3. through, and chap. iv. 17 to seventh verse of v.]

The old constitution of things—the law with all its appurtenances, circumcision with all its entailed rights and privileges, birth and blood, hereditary descent, with all its fancied claims upon the visible church of Christ under the New Covenant and its New Dispensation, and the ordinances of the Christian church are forever blasted and belted by the keen ax of individuality and personal responsibility so vigorously used upon them when they were so confidently brought forward and urged by the scribes and Pharisees who came and demanded the baptism of the New Dispensation for themselves and their children doubtless also, at the hands of the Harbinger.

Hear his stunning words and let all those Judaized Christians of this day who plead for the baptism of their infants—by nature an impure race—upon their fancied connection with Abraham and his covenant, read Matt. iii. 7--13.

"7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits meet for repentance:

9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

"Wrath to come"--do you hear that? Do you say that those exposed to the wrath to come are INNOCENT, morally fit for heaven or the Church of Christ? Now hear the prayer Eld. Ditzler uses when he is about to sprinkle one of his "*innocent*" babes

"Almighty and everlasting God, we beseech thee for thine infinite mercies, that thou wilt look upon *this child* : wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church."

This by way of parenthesis.

Here is the gospel of the new kingdom. Here are tersely and clearly set forth the only conditions for the most eminent and holy of Abraham's seed to enter the kingdom, or secure its initiatory rite--the very least of its gracious privileges. The priesthood being changed there must of necessity be a change of *law*. Why do our States have conventions but to change their Constitutions, and where there is a change of the Constitution is there not, of necessity, a change of the law? Tell me, ye who who desire to be under the Jewish Dispensation, were the Constitution of the State changed, would you look into the *old* or the *new* for the law, or the principles upon which future laws are to be made? Had your father died leaving two testaments or wills which would you claim under? So I ask you as Christians, for all you are to believe for salvation, and for all you are to practice for the obedience of faith, are you to look back into the Old Testament --the Old Constitution--the Old Jewish Dispensation which was only typical of the *new*, will you look to the ignorant slave boy whose office was to lead to the school house and the teacher, or will you open the New Constitution--the New Testament--the New Will, and be governed entirely by its laws and requirements? They may zealously affect you who would turn you back to the *Law*, but it is not in a good cause.

Why do you cling to the old abolished and superseded law, to learn your duty under the new covenant of Grace? Why not accept the better hope it introduced, for there is *verily* a disannulling of the covenant going before, for the weakness and unprofitableness thereof. For the law made noth-

"If thou believest with all thy heart, thou mayest. And he said, I believe that Jesus Christ is the Son of God.' The Lord, is, in its essential nature, *a company of believers*; and a social society, requiring merely external profession as the condition of membership."

FOLGERIDGE, the admirable scholar, and England's Luther, bears this testimony:

"The baptism of infants at that early period of the Gospel been a novelty, or had this been previously demonstrated, then, indeed, it is probable that in all probability there was one or more infants or children in so large a family, would be no otherwise objectionable as superfluous, and a sort of anti-climax in logic. But if the baptism is intended as *the* proof, it would be a clear *petitio principii*; though it is nothing else against it. . . . Equally vain is the pretence of baptism from circumcision, which is no sacrament at all, but the mark of national distinction."

"The great American scholar and Commentator, ex-
posed on the Old Testament, chap. 22)—"How unwary, too, are
those who contend for infant baptism, on the ground of
the covenant of circumcision! Are females not proper subjects of
the covenant? Are men's slaves to be all baptized because he is?
If so, when they are so baptized? Is there
any into a politico-ecclesiastical community
that it is not of this world? In short,
they seal themselves in our way, as soon as we begin

to seal them" [this means church identity], "no
need from Jowett.

(p. 468.)—"Circumcision was a seal of
the covenant; but this only in respect
to the covenant."

"The seal seals no more than he promises. He
seals, therefore, only seals to faith. Covenant graces
are not acted, before covenant blessings be rati-

"The parallel between circumcision and baptism
is not a covenant."

"This comparison is without
the gospel dispensation, is,

"The parallel of circumcision with bap-
tism was received into the nation

"The disciples and apostles did
not were capable of bap-

pared for the Lord. The change required was to in *them*, as well as a change of ordinances. But if were made ready by John were initiated by baptism in the Jewish church, his baptism being only a continuance of the Jewish baptism, then did not they enter *that* church by baptism? If they were initiated into the Christian church by his baptism, was his baptism a Christian rite? If they were initiated into the Christian church by baptism, into neither the Jewish nor the Christian church were they ever members of the Christian church. *Whom, when, and by what rite did they enter it?*

I most respectfully request Elder Ditzler to pay attention to the above questions. I call upon him to answer them, or to confess that you cannot answer them, save infant baptism. The eyes of thousands and tens of thousands of Baptists are turned towards you. You have elicited this discussion. You have lately issued a book in which you declare that infant membership is vital to the very existence of the church. Certainly you will confront the above questions fairly. If you fail to do so; if you plead some excuse, the unanimous verdict of all candid men will be that you feel yourself unequal to the task.

I am bound to admit that the most learned of your scholars, repudiate the baptismal identity, and frankly admit that John, in all his baptisms, baptized no infants.

The Rev. Dr. Hodge, Professor in Princeton Seminary, who is one of the firmest upholders of Presbyterianism (O. S.) in America, takes issue in the Princeton Review (Oct. '52), respecting the Covenant and the relation of the church to the world.

"When Christ came, the commonwealth was abolished, and nothing put in its place. The Church remained. The covenant, nor promises of external blessings, on conditions, nor rites and subjection. There was a spiritual society, a church, on the condition of faith in Christ. In no sense, is any other condition of membership required, than that contained in the answer of Philip

baptism: "If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.' The Church, therefore, is, in its essential nature, *a company of believers*; and not an external society, requiring merely external profession as the condition of membership."

S. T. COLERIDGE, the admirable scholar, and England's greatest thinker, bears this testimony:

"Had baptism of infants at that early period of the Gospel been a known practice, or had this been previously demonstrated, then, indeed, the argument that in all probability there was one or more infants or young children in so large a family, would be no otherwise objectionable than as being superfluous, and a sort of anti-climax in logic. But if the words are cited as *the* proof, it would be a clear *petitio principii*; though there had been nothing else against it. . . . Equally vain is the pretended analogy from circumcision, which is no sacrament at all, but the means and mark of national distinction."

MOSES STUART—the great American scholar and Commentator, expressly declares on the Old Testament, chap. 22)—"How unwary, too, are many excellent men, in contending for infant baptism, on the ground of the Jewish analogy of circumcision! Are females not proper subjects of baptism? And again, are a man's slaves to be all baptized because he is? Are they church-members of course, when they are so baptized? Is there no difference between engrafting into a politico-ecclesiastical community and into one of which it is said, that it is not of this world? In short, numberless difficulties present themselves in our way, as soon as we begin to argue in such a manner as this."

"The covenant of circumcision affords" [this means church identity], "no ground for infant baptism."—Quoted from Jowett.

VENEMA (see Pæd. Exam. v. 2, p. 468.)—"Circumcision was a seal of the righteousness of faith, as the apostle affirms; but this only in respect of such Israelites as were believers."

CHARNOCK (v. 2, p. 781.)—"God seals no more than he promises. He promises only to faith, and therefore, only seals to faith. Covenant graces therefore, must be possessed and acted, before covenant blessings be ratified to us."

AUGUSTI, (7, p. 329.)—"The parallel between circumcision and baptism is altogether foreign to the New Testament."

PROF. LANGE, speaking on this point, says, this comparison is without foundation, because "the only circumcision of the gospel dispensation, is, according to Paul, that of the heart."

PAULUS, in his Commentary.—"The parallel of circumcision with baptism is inapposite; for by circumcision, one was received into the nation as such, not to a religious faith."

MR. MARSHALL.—"Both John's and Christ's disciples and apostles did *teach* before they baptized, because then no others were capable of baptism."—Quoted from Booth, p. 303.

DR. WALL.—“There is no express mention, indeed, of any children baptized by him, i. e., John.”—Introduction, p. 27.

MR. BURKITT.—John’s baptism was the baptism of repentance, of which infants are incapable.”—See Commentary on Matt. xix. 13–15.

MR. THOS. SCOTT.—“It does not appear that any but adults were baptized by John.”—See Commentary on Matt. iii. 5–6.

J. G. MANLY.—(Pedobaptist).—“Judaism had no church, either national or otherwise.” “The stereotyped verbiage and transcriptive absurdity of justifying national churchism by Judaism, should at once and forever cease.” “No one that understands the relation of Christianity to Judaism, can suppose for a moment that the former is, or ought to be, modeled after the latter. The better is not moulded by the less. The superior and permanent is not copied from the inferior and abrogated. Day is not the imitation of moonlight. Antitypes do not take their shape and hue from types. If Judaism is to be our model, we ought to *abolish the church*, and make the nation everything.”—Eccle., pp. 222, 223.

MR. PAYNE, on evidences of the popish mass, says, “I come now to the New Testament, where, if there be any proofs of the sacrifices of the mass, it is more likely to find them than in the Old; yet they produce twice as many more, such as they are, out of that than this, and, like some other persons, are more beholden to *dark types* and *obscure prophecies* of the *Old Testament* to make out their principles, than to the clear light of the gospel, and to any plain places in the New; and yet, if any such doctrine as this were to be received by Christians, and if any such wonderful and essential part of worship were appointed by Christ, or taught and practised by the apostles, we should surely have it more plainly set down in the New Testament than they were able to shew it.”—Pres. ag. Po., p. 64.

MR. GEE teaches that a defence of papal superstitions is, that our “worship must be of the same nature and kind with the Jewish worship, because it was to succeed it.”

So says Eld. Ditzler. Their children were in the church and ours must be.

B. H. Cooper’s words are as applicable to infant baptism as to religious establishments. He says:

“It is in vain, therefore, to cite the precedent of the Jewish theocracy in defence of religious establishments; and to whine out the complaint that to antiquate this precedent is to rob a Christian king of his only chart of duty which might direct him in his capacity of a sovereign.”—Free Ch., etc., pp. 63, 64.

DR. J. STACEY.—(Methodist).—“Baptism and the Lord’s Supper . . . were not Jewish, but Christian—not a brief continuation of the past, but a regulative commencement of the future. They were not observed as modified rites of an old, but as distinguished signs of a new dispensation.”—The Sac., p. 272.

J. A. JAMES.—“As to the argument which is founded upon the Constitution of the Jewish Theocracy, we consider it so irrelevant and inapplicable, that the very attempt to bring it forward in support of a Christian institute, betrays at once the weakness of the cause.”—*On. Diss.*, p. 10.

BISHOP SHERLOCK.—“I will never admit of a mere consequence to prove an institution, which must be delivered in plain terms, as all laws ought to be.”—*Prs. ag. Po.*, vol. ii. App., p. 23.

DR. J. STOUGHTON.—“A Christian church, in some of its most essential points, was, after all, a perfectly new institute, in immeasurable advance of anything which the Jews before had witnessed, or been taught to conceive.”—*Ages of Chris.*, p. 37.

Also in *Ecclesia* he says :

“The Jewish church was in certain respects, and those the most characteristic and striking, so utterly different from the churches instituted by the Apostles, that a combination of the principles of the first, with the principles of the second, is simply impossible. New Testament *precedents* may be set aside for the sake of adopting Old Testament *examples*;—the system pursued by the early Christians may be exchanged for the system practised by the House of Israel; but the one can never be modified by the other. It is a question not of modification, but of revolution; as we see at once when we compare the principal features of the one, with what were the prominent marks of the other”—(p. 20). Again (p. 22), “Can the ecclesiastical constitution of Judaism be harmoniously incorporated with the Apostolic institutions of Christianity? The true answer is unquestionably in the negative.”

ROBINSON—in *Lexicon of New Testament*.—*John baptized a baptism of repentance*, i. e., by which THOSE WHO RECEIVED IT ACKNOWLEDGED THE DUTY OF REPENTANCE.”

An infant of course could not do this.

The above scholars, we repeat, are and were as devoted to the interests of infant baptism as yourself or any other man, and it is not supposable that they would so frankly and explicitly repudiate the argument drawn from the identity of the Churches—the Covenants of Circumcision and Grace, or deny that John baptized the infant children of believers, could they have discovered the least ground whatever for an opposite belief. I shall regard these three points as settled, until you refute them, i. e.:

1. The Christian Church is not a continuation of the Jewish commonwealth or church.
2. That baptism did not come in the room of circumcision.
3. That John baptized no infants.

Those who received the teachings of John, or Christ, were

far from dictating to them how things must, or must not be, ought or ought not be, or the people would become infidel.

But has it never occurred to you ~~that~~ the Pharisees and lawyers did reject the baptism of John, for the identical reason that pedobaptists now reject it—because he would not receive them as the children of believing parents, but repudiated all their claims and rights based upon the old Abrahamic Covenant or Church? For this very reason Pedobaptists reject the doctrines of baptism held by Baptists! What food for reflection!

Because John did not acknowledge the identity of their Covenants, churches, and rites, the Jews rejected the counsel of God against themselves, by refusing his baptism! And do not Pedobaptists reject our doctrines and baptism for the same reason? and do *they* not also reject the counsel of God because it is of God's appointment and command? and is it not against themselves?

I pray God every Pedobaptist Christian who hears me this day, may be influenced to reflect.

Refutation.

ARG. XX. If teaching, so as to secure repentance and faith is required, by Christ *before* baptism—as the most learned and candid of Pedobaptists themselves admit, then to baptize before teaching, repentance and faith is to alter and pervert the Word of God, which is to incur the displeasure of God and endanger the salvation of men.

But all those who practice Infant Baptism, do baptize before they secure repentance and faith by teaching.

Ergo.—They do pervert the Word of God and endanger the salvation of men.

ARG. XXI. If men were not to presume to alter anything however minute in rites or ceremonies under the law, neither to add to, nor take from them, without incurring the displeasure of God, and if He is as strict and jealous of his worship under the gospel, then men cannot alter by adding to the ordinances, under the gospel, without incurring the anger and displeasure of God.

That this is the case read Rev. xxii. 18. But Infant Baptism was never instituted by express command or example, or promise, as all candid Pedobaptists admit; therefore, to practice it as a religious rite, and in the name of Christ, is to alter, by adding to His words.

Ergo.—We are bound to conclude that those who do so, incur the anger

and judgments of God—the plague of the book will be added to those who do it willingly, or wilfully, or ignorantly, if they have and can read His Word.

ARG. XXII. If there be but one baptism of water, left by Jesus Christ in the New Testament, and but one condition or manner of right thereto, and that one baptism is that of an adult, and that one condition faith, then to teach and practice two baptisms, one of unconscious infants, and one of adults, and to make two conditions, one of faith and one without faith, is knowingly to alter and pervert, by adding to, the plain law of Christ, and can but be impiety and sin in the sight of God.

But there is but *one* baptism of water left by Christ in the New Testament, and but one condition or manner of right thereto and that one baptism is that of an adult, as Richard Baxter and others are free to admit. He says, "The way of the Lord is *one*. One Lord, one faith, one baptism; and faith and repentance is the condition of the adult, and AS TO ANY OTHER CONDITION, I AM SURE THE SCRIPTURE IS SILENT." And we know, if we have honesty enough to admit that wherever the Scripture specifies any one character or condition it prohibits every other.

ERGO.—Those who practice Infant Baptism do make two baptisms, one of adults and one of infants, also two conditions to it, one of faith and one without faith, contravening the command of God, and do thus knowingly alter and add to the Word which is a sin in the sight of God.

DR. DITZLER'S SEVENTH SPEECH.

GENTLEMEN MODERATORS :—The Doctor quotes Acts ii. 47—only “the saved” added. Of course, only the *saved* were “added,” forso, Carson and A. Campbell all agree that *infants* were *born* members. So it was not necessary to add them. Moreover, where, as on Pentecost it was an occasion of great uproar and sinners cut to the heart, their conversion is there the point presented. Were their infants lost in sin—unsaved?

Dr. Graves, to save himself, urges that John “preached the Gospel of the kingdom.” That shows it was what he represented. Paul tells us as well as Isaiah, “the Gospel was preached to Abraham,” Gal. iii, 8, and in the wilderness, Heb. x. 1, 2, as well as in Isaiah’s day, Rom. ix. 15, “the Gospel of peace,” quoted from Isaiah. So down he comes again.

He says there is no institution without government, ordinances, etc. True, but they had so many, and so much government, “the law of commandments contained in ordinances” was taken out of the way. They had just a little too much of that kind of thing, instead of being defective. “All things are become new.” That only refers to individual experience, as he knows—“a new creation in Christ Jesus.” Is it by such phrases he would destroy what God would not destroy and disparage God’s holy word?

He urges that there was a new law, a new man, a new church. In all ages a new heart was familiar as the Prophets and David show him. But it was the same old church. New converts did not make a new church. They “were added.”

Again, let us glance over the facts to avoid confusion through the constant quibbling of our opponent. In Moses’ day all the ceremonies and ordinances came gradually into use. At Sinai the law of them was given. But changes had been going on since they left Egypt. During the prophetic days David and Solomon, as well as conquests later, introduced vast

changes in the outward affairs and economy of the church. Yet no one contends that any or all of these made it another church organization. If then "the bringing in" "of all these externals did not (1), destroy the church, and (2) organize a new one, (3), on radically different principles, why will the taking of them "out of the way" do so? Is not that plain? The ritualistic law of ordinances given at Sinai "waxed old," "made nothing perfect," "was added because of transgression" "till the time of reformation"—a mere shadow of things to come were all its sacrifices—all pointed to Christ. Now trace Christ through his ministry. He came in the flesh. John preached, pointed to Christ. The Messiah appears—preaches between three and four years. After a while, Matt. x., he sends out his Twelve to preach. Later he sends seventy more. We are not to presume their labor was void of good results. Numbers are led to believe. Christ found Simeon, Anna, Elizabeth, Zachariah, the Marys, the Twelve, the seventy either full of faith and the Spirit, or, as some of them were, ready at once to receive him. Gradually he reforms the Jews. He is the separating power. Thus he goes on for nearly four years, reforming the Jews. But where did he organize a church? Where did he build up and establish any separate congregations, officer them, and leave a preacher in charge, or they call one? Nothing of the kind takes place anywhere. So he closes his ministry on the cross. No distinct church and code of separate laws given, but a series of beautiful lessons years afterwards reduced to written forms by his followers, who were eye witnesses of his majesty. Where is the new or separate church? Now, for so important a matter WE DEMAND THE RECORD. Even human rights are not treated as you propose to treat these tremendous issues. *We go by the record.* We propose no guessing. A fuss, a hurrah, a lot of smoke and dust cast into people's eyes do not give *records* and *dates* and *facts*. God's economy is on trial in this matter before the people, and great questions of church rights and privileges. Not only are these the records, but we are supported by all the facts in all great reforms both (1) by God himself and (2) under His providence by those of great men, such as Moses,

Habakkuk, Nehemiah, Paul, Luther, Calvin, Wesley. All such reforms are gradual—the changes are gradual—the transition regular.

Christ is crucified. He rises and communicates with the apostles and believers now for forty days. No new church yet, no separate organization of congregations. His apostles were told to tarry in Jerusalem till the Spirit came upon them. They elect one in Judas' place, is as much a church act as any act of their lives. Pentecost finds. (1) the Twelve, (2) the hundred, and (3) the great multitude of the pious ones. Acts ii. 5–11, and directly three thousand scoffers are converted—added—and “daily the Lord adds to the church the saved.”

These apostles, one hundred, twenty, and the multitude of devout Jews there who received the Spirit, were members of God's church already. If not, when did they become so? Was water baptism necessary to it? (1) Not a word has been adduced to prove it. (2) There is no record of proof on earth where either one of the Twelve, the one hundred twenty, or the crowd of devout Jews there was ever baptized by John, or by command from Christ. All the proofs point the other way, as it is in evidence that a question arose between those baptized by John and Jesus, Matt. ix. 14. After Pentecost the apostles preach on, frequent the Temple, the synagogue, as well as teach in private houses. It is only in Paul's journeys and labors among Gentiles, that households, churches in houses, occur. This is long years after Pentecost. Such now is the plain record. Your new church nowhere appears. John and Peter follow Philip to Samaria—Acts viii. 9.

No, no—there is no record—no proof, and in no court on earth could a verdict be secured in favor of one litigant against another where human rights were involved, on the kind of evidence wholly relied on by my opponent. No man on earth would go into a court with that kind of evidence. Because it is religion, a church question, are we to utterly ignore all the rules and laws of evidence—all the facts and records of Bible, history, and go on a wild career of speculation, without a record of facts, a single truth to support us?

The doctor said, [he may not have spoken what he intended]

"a change of the priesthood changes the priesthood." Does he mean that a change of the *law* of the priesthood changes the priesthood? or that a change of the priesthood changes the law of the priesthood? Heb. vii. 12. But what has that to do with organizing a new church? (1) The coming in of the priests and (2) the coming in of the law regulating them, which was through weeks or months of time—gradual—did not make a new church. Try again, Doctor.

Do you not see that he, like all his predecessors, has to rely on mere special pleading, taking for granted the very thing under controversy all the way through?

Let me call your attention to another fact. If the Jews were jealous of anything on earth, it was their rights in the church. They sought every opportunity possible to entrap Jesus and the apostles. They even accused them of speaking against the Temple, because he predicted its fall. Paul was repeatedly arrested, tried in open court, and they brought all the charges they could against him. See Acts xxii. 1-19, xxiii. 6-10; xxv. 8; xxvi. 2-26. He answered touching all the things whereof he was accused of the Jews. Yet they never charged him or his people with claiming the subversion of the old church, nor the organization of a new one, nor indeed the rejection of infants from it. Had the apostles rejected infants it would have given the Jews a special case of stirring up all possible hate against them on that point.

But the Doctor thinks it is Ditzler against the Discipline. Not at all. Our creed is in the articles of religion. The Ritual is not the creed. It is left to our use or not. Methodists mean what they say when they teach liberty of conscience. That form of the Ritual was not in the earlier Disciplines anywhere. Wesley never wrote one word of *that* part.

As to the church, Paul is pointed, Heb. xii, 22, 24. Having catalogued the representative men of the church in all ages (ch. xi, entire) that their numbers were not completed, they were witnesses to the saving efficacy, and power of faith in Christ, Jesus being "the founder, beginner, and finisher of the faith"—so the Greek reads, treated of from ch. x, 38, 39, through ch. xi; all in Paul's day are encouraged to look

to him as the only Savior, and not to ritualistic services; for, the law of ritualistic services at Sinai—ye are not come to the mount, etc., verses 18-21—all is terror there—"but ye are come to Mount Zion, to the General Assembly and church of *the first born*"—ye unite with this grand army, cloud of witnesses," to the fact that it is through faith and not ordinances that we are saved. You thus come to the great body of God's people, one in all ages, in all times, and in all lands, "to Jesus," who was "the beginner and the finisher of the faith," by which all are saved, for there is "one Lord, one faith," and one baptism. We all walk in the steps of that faith of our father Abraham, "who saw [by faith] Christ's day and was glad." Such is the beauty and harmony of apostolic preaching, alike consistent and honoring to God.

The Doctor comes along with some more syllogisms. They are on a par with the rest. Look at a sample—the first that I caught.

Any act that forestalls all future intelligent action of the child is wrong. Infant Baptism does forestall it. Therefore it is wrong. Let us look at this precious specimen of *logic*. (?)

1. It assumes that baptizing a child forestalls future intelligent action. That, we deny. It is a point to be proved. It is not true by any means.

2. It assumes that to forestall future intelligent action is wrong. This is untrue. Educating a child that is under your authority is forestalling its choice in education. Much you teach it may be regarded by it as of little or no value—nay, hurtful.

3. Circumcising an infant forestalled future intelligent action as much so, and far more, than does baptism, even from your stand-point.

4. A Baptist child at 9, 10, 12, 16 years old, as a rule, exercises no more intelligence of choice in the church it joins, and mode of baptism it undergoes, than a babe six months old. It is as free from investigation, has as little show for "choice"

from any intelligent stand-point, as a babe. The same is true of most children of all churches.

5. It is a Bible question, to be settled by that record.

Here is another syllogism. "Now hear me, Hal." "All that is necessary to *faith* and *practice* is in the New Testament. Infant Baptism is not theré, not in the commission. Therefore it is not necessary to our faith and practice." Here he assumes that everything that is not expressly named is not in the New Testament. We all know that is utterly untrue. It assumes that all the apostolic churches had all the Scriptures of the New Testament from five to sixty years *before they were written!!* Poor logic! It calls in question—or rather ignores Luke's and Paul's testimony. The one tells us that the Bereans were more noble than those of Thessalonica in that they searched the Scriptures daily to see if these things were so." These were the Old Testament Scriptures, for the New was not then in existence, 2 Tim. iii, 15-17. Timothy from a child knew the Holy Scriptures, which were the Old Testament, as not a word of the New was written when he was a child. Yet says Paul of the Old Testament, it "is good for doctrines, for instruction in righteousness," etc., etc., "that the man of God may be thoroughly perfect," etc. Now we could frame a host of syllogisms on this wise: All churches that reject the Old Testament, aid infidelity. Baptists do so. Hence, they aid infidelity. All churches that ignore the teachings and true use of the Old Testament, violate Paul's teaching, and apostolic precedent. Baptists do so, hence, etc.

But we regard all this talk about forms of logic in utter absence of a single logical argument as simply ridiculous. If all that is necessary to faith and practice is there, why do you ever use the old. If all is there, why this parade of Lexicons, commentators, critics,—Catholics, Jews, classics—all creation raked up on mode of baptism? All that is essential to faith and practice may be in the New Testament or even in one single epistle—contain more than some of us live up to. But to understand it all—comprehend it all, all of us have to go to that of which the other is a continuance and enlargement. By the words of the commission alone who could understand it, but

for the practices and principles and history of the parties involved? Water is not named in the commission. Why not baptize with wine, classically as Plato uses it? Why not with abuse, as Alcibiades uses it? It does not say a word about water—with water. Again—what are you going to teach them? Teach them all things whatsoever I have commanded you? Did he command to organize a new church, legislate infants out; and regard this as what was meant by receiving such little ones in my name? Clearly enough the commission has to be interpreted in the light of existing facts—practices. Always among the Jews infant children were taken in with their parents. This none will deny. In discipling adults from Gentiles, in all cases their infants came in with them. They knew nothing else. Hence, no class is specified in the commission. There was no need of it whatever. Baptizing them—whom? It does not specify (1) men, (2) nor women, (3) nor boys, (4) nor girls—(5) nor children. It is the commission of one who acts on the plain principles of common-sense and common honesty. As they had been taught for over three years that the great first task was reforming, elevating, arousing the membership of the church, so now, having a goodly start, the purified, purged church, bring into it the Gentiles. All are now to be held as on a common level—one new man or element. For over three years we have taught Jews—all have had a chance—all rejecting me are now declared ex-communicate—the veil is rent—all are now to come in alike—Jew and Gentile.

Now, Dr. A. Campbell truly tells us that during the whole of the Apostolic age infant circumcision was practiced. We learn as much, Acts xv. 1-21, and xxi.

Now this being so—

1. It was a recognition of the fact that the old church of God was not destroyed, but continued.

2. That infants were still recognized as members of the church. There is no way of evading the force of these facts. How could the Apostolic church still continue to circumcise all their male infants as had been the case, during the first century till near its close at least, yet regard their infants as no part of the church?

We have now met all on earth the Doctor has named. We have swept it all away as chaff before the wind. What next will he get up? Evidently nothing better; for we are now late in the third day on this question. My points are established—fixed. Not a stake has he shaken—not a cord has he broken, not a stone has he jostled. Look now at our position. We started out showing there was a church long centuries before Christ came in the flesh. We then analyzed the whole question of church existence and machinery. We showed it was the effect of the espousal of great truths—embracing Christ in faith in which act men were saved. As faith in God is the great stay of heart and life, it is all important to have the same developed in infancy—faith and love of truth God gave man the promise of redemption—Christ was the means—the pledge and ratifier of the covenant of salvation.

All who had sinned and done wickedly could be restored by embracing the promise of this Covenant, Jesus Christ, by faith. Such parties are most naturally drawn into sympathy and co-operation for the good of their common kind. All who embraced the Promised Seed were God's spiritual family—church—"called" from sin and death to purity. But they had to undergo all this to become as innocent before God and morally fit for heaven as infants, through the Covenant of Redemption, were without those processes. As faith transforms the soul, they are taught to believe in God, and as they grow up take hold upon God, and are morally developed into His moral image in the active virtues and sanctifying powers of religion. They are his church, wherever any number of these believers choose they meet, organize themselves together—there is a church visible. Such organized form is seen in Moses' day. They worship—have officers in the church as we have now. They have synagogues and temple where they meet, sing, praise, read, hear God's word, pray.

We examined into the church visible and invisible. All was found intact. They had rules for expulsion of members and ministers and enforced them well at times, laxly at times, just as we now do. Bad men got in then, do so now. Good men deplored those evils then, as *often* you read in the Prophets—so they do now.

Infants were recognized as in that church always. It was God's economy. Christ came—found that state of things—he never put the infants out. To a people who had always had infants in the church, which in his day and for centuries before, was often called the kingdom of God—to a people whose infants were always in the church, Christ said of little children brought in the arms of their mothers—called by Luke “infants”—“of such is the kingdom of heaven.” “He that receiveth one such little one in my name receiveth me.” Does that look like rejecting them—putting them out?

We will, in our next speech, take up the history of Infant Baptism after the Apostolic age, and hear the testimony of the fathers of the earlier ages of the church, after Apostolic history ceases.

Now, again, we demand chapter and verse just as *we* give. We have relied on no inference, however just, as to (1) the Church; (2) infants in it; (3) their receiving the appropriate ordinances of the church. We gave chapter and verse for *all*—for every point. You say (1) that Church ceased, (2) a new one was organized, (3) on radically different principles, (4) legislating infants out. Give us plain, emphatic “thus saith the Lord” for all of that. Surely if it is so important to make it plain, undoubted that they were in—as you all agree—in so poor a church as you make out the one God had for 4000 years, the rejection of them from so pure and admirable a church will be named. Give us chapter and verse.—[*Time out.*

DR. GRAVES' SEVENTH REPLY.

MR. PRESIDENT.—I come now to examine the character of material John prepared for the Lord—for of like material the entire building is to be composed.

1. DID JOHN BAPTIZE UNBELIEVERS AND INFANTS—OR BELIEVERS ONLY?

Notice the characters he addressed. They were all church members—according to your teachings—for they were all circumcised, and members of the Jewish commonwealth, which you call a church, unless you will surrender your church identity theory with the covenants, and you must for without the covenants of the Old Testament you cannot get a foundation for anything to call a church—you ought to give it up in very *word* as you did the covenants.

But what you denominate the Jewish church, was a *politico-religious* organization, of which all the natural descendants of Abraham, together with the slaves purchased by them, were members by virtue of such relationship and purchase. Of this “church,” idolaters among the Jews, every vile and abominable character, the murderers of the prophets and of the Son of God, as well as David and Samuel, Anna and Simeon, were legal members. This is what the old ‘church’ was. Was it what Christ evidently designed the “new man,” or church to be?

What is the nature of religion under the New Testament? Is it not *elective*? Is it not a matter of *personal, voluntary* choice? Does it not require a *conscious, voluntary* obedience to every requirement? Is not every command of Christ addressed to the individual directly? Must he not understand it, and obey or disobey it? Is not every duty it enjoins a *personal* duty, which the individual must discharge himself; and which cannot be discharged for him by another—much less when he is unconscious of the duty? If the Romish priest may not per-

form penance for the unconscious dead, no more may the Protestant perform baptism or any other religious duty for the unconscious infant. But to be baptized and to unite one's self to the Christian church are religious duties, and are therefore addressed to Christians and to the individual. Religion, therefore, being elective and purely a personal matter between the individual and Christ, and not between Christ and the parent and priest for the child, and requiring as it does, in every instance, a *conscious, voluntary* obedience, we are driven to the conclusion that the baptism and church membership of unconscious infants form no part of the religion of Christ, and we may expect to find his churches composed of professed believers only. While on the other hand, if baptism and church membership, are hereditary and national, we may look for national churches—like the Jewish—embracing atheists, infidels, idolaters and murderers in its world-wide comprehensiveness.

Mark the preaching of John.

The first sentence that fell from his lips transformed religion from a *national* and proxorial, to an individual and elective affair, and thus abolished Judaism from thenceforth. "Repent ye," said the Harbinger, not *nationally* but *personally*, each one of you for himself, for the *kingdom of heaven*, not a Jewish kingdom, but something *different* and *distinct* from that—a new dispensation, the Messianic kingdom is at hand. This command was laid upon *all* who were to become members of the new kingdom.

Now comes the decisive test. The Pharisees and Sadducees (as Elder Ditzler would have done) came and demanded baptism at his hands, under the impression that John's baptism belonged to the legal dispensation or old Abrahamic church and being included in that, they claimed his baptism, not by virtue of *repentance*, but by their relation to Abraham and his Covenant, and the *old* Church—the very reasons the advocates for infant baptism urge for their practice now. We see, then, that this great question, which now convulses the church, was clearly presented by the Jews, and as clearly decided by John. The issue was, "Did John's ministry belong to the

old dispensation, and was baptism but a substitute for circumcision? If so, then every Jew, *man, and male* infant, (and no others) had an undoubted right to it, and John did wrong to forbid their rightful reception of his baptism, and thus repudiate their just claims and title. But he did most positively deny the identity of his mission with the old Jewish economy, and taught that he came a Harbinger of a new order of things—Messiah's kingdom—in which relationship to believing parents, though that parent were Abraham himself, gave no right or title to his baptism; and he distinctly taught them the new kingdom he came to usher in, was radically distinct from the old. Hear his address, as I can well imagine it:

"You urge in vain your relationship to Abraham. This relationship does not one whit improve your *moral* nature. God can transform these stones around me, into beings, with as holy natures as Abraham's blood descendants. You mistake the nature of the kingdom I come to introduce. It is not a *national* Church like the Jewish Israel, that Messiah comes to establish, and set up but a spiritual kingdom, composed of spiritual and holy persons only. Under the old order, the many wicked and ungodly were found with the few righteous and obscured their light, the barren and ill-bearing trees cumbered the ground and shaded out the good trees: but Messiah will not allow this in his kingdom—he will lay the ax unto the roots of all the trees without favor or distinction, and the trees bearing good fruit alone will be allowed to stand, while all others will be rejected. He will thus make his true people evident to the world."

"He will not allow his floor to be unpurged—the chaff mingled with the wheat—but comes to purge it thoroughly, and the wheat alone will be gathered into his garner—that the prophecy of David (Ps. 1) may be fulfilled, that "sinners shall not stand in the *congregation* of the righteous." Before you can claim *my* baptism, or share in the blessings of this kingdom, to which my preaching and baptism are prerequisite, *you must repent*, each one of you, and give me good evidence of your repentance, and then you may receive at my hand the *baptism of repentance*."

Such, in brief, was the teaching of John. He denied the alleged connection between the two churches and dispensations, that a right to the former, conferred any title to the latter—and *Baptists are the only people who teach the above doctrines*.

The main pillar of proof for infant baptism now, is based upon this old exploded Judaistic theory of the identity of Covenants and *churches*, and since infants were allowed to be circumcised under the old, they should be allowed to be bap-

tized under the new—unless we can show when their rights were cut off.

Well, suppose we grant that the churches are the same, but at the coming of Christ he made some changes, revised the old constitution, as all Pedobaptists admit, where are we now to look for the laws to govern his kingdom, into the new constitution, (New Testament,) or back to the old constitution? (Old Testament.) If into the New Testament, as every candid and intelligent man must admit, then the first sentence of the first law of the new constitution abolishes infant rights, John's *pruning ax* cuts them off forever—*unless Elder Ditzler can find some subsequent SPECIAL provision* in their favor. This we have called upon him in vain to do. Why can he not find it?

We are told that Jewish parents would have been shocked at the idea of leaving their infants out. Perhaps so; perhaps they were, and perhaps this was the very reason why they so universally rejected Christ. He came to set up a spiritual church, not a national one, and he required personal religion of all who entered it. Moses, and all the Prophets, had taught them that at the coming of Messiah a radical and complete change of things would be introduced, that old things were to pass away and all things to become new—and a new Covenant would be made, unlike the old, &c. (See Jer. xxxi. 30-33)

2. BUT IT IS CERTAIN THAT JOHN BAPTIZED NO INFANTS.

We have the charity to presume that no one will dare charge John with teaching one thing and practicing contrary to it. If he did not practice contrary to his teaching, he certainly baptized no *unconscious infants*, since not *one* condition laid down by him could be met by infants, and *he made no exceptions*, and gave no warrant for *proxy obedience*. Infants could not hear or obey his message—and his message and mission were only to such as could *hear* and *obey*. They could not repent, or believe on a coming Messiah. Nor can you say that John did not interfere with their previous existing rights under the old Covenant, which were recognized in the new; for we have shown that he cut them off, and taught most em-

phatically that the old "church" with its parental relationship, gave them no right or title to his baptism.

Here we stand upon firm and impregnable ground, and look from the first sermon of John to the first sermon of Christ, and see that the "people prepared" by him must have been all professed believers.

John preached saying, "*repent ye*," and required of them the proper evidences of their penitence. Those who furnished these evidences, and those *alone*, were baptized of him in Jordan, "confessing their sins."

He rejected the Pharisees and lawyers, who did not give genuine evidence of repentance.

Mark's testimony is: "John did baptize in the wilderness and preach the baptism of *repentance* [mark, not the baptism of *remission* but of *repentance*] for the remission of sins, (making repentance the condition of the remission of sins, and not baptism), and they were all [*i. e.* who did repent] baptized of him in the river of Jordan, confessing their sins.

Paul says, Acts xix, 4: "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him who should come after him, *i. e.* on Christ." They were then all *professed believers*. Not one particle of evidence can be wrested, by rack or torture, from the Sacred Record, to show that John baptized any but those giving evidence of repentance and professing faith in Christ. *He was not a Pedobaptist.*

3. John baptized in every case upon a *profession or declaration on the part of the believer of his repentance, and remission of sins vast; and Baptist ministers alone resemble him in this particular.*

Pedobaptists cannot baptize for this purpose, or how can they baptize infants? The act of John's baptism was not to change the *moral character* of the subject, nor was it the *procuring or instrumental cause of remission of sins*, as we understand Mr. Wesley. Was it not to secure this peculiar purification and moral fitness, which they understood by the Prophets would be required of Messiah's subjects, that the Pharisees and lawyers came to his baptism, and demanded it at his hands?

They did not understand the nature of the change, but were willing and anxious to secure it. If John administered baptism *for* the remission of sins, they were the very persons to whom he should have administered it, and if a *willingness*, and even *anxiety* to be baptized, is a sufficient evidence of true repentance, as Ritualists teach, then had the Pharisees and lawyers true repentance, and John should have baptized them. But a willingness to be immersed is not sufficient evidence of true repentance and remission of sins. We find nothing in all John's teaching, or what is recorded of him, that he baptized *for* remission of sins—his was denominated the "baptism of *repentance*"—*eis*, *into* the remission of sins. This expression denotes a declaration or profession of the fact that their sins had been remitted. See baptism *eis*, into the Father, and Son, and Holy Spirit; also, *eis*, into Moses, *eis*, into Christ, *eis*, into his death, *eis*, into my name, etc. Therefore, John was no Ritualist.

Eld. Ditzler's challenge is accepted. He says, he has shown that infants were in the Jewish church or old dispensation of the church, and he calls upon Baptists to show where they were rejected from the Christian church. I will show him.

1. John rejected them from the "people" he prepared for Christ, which people Christ constituted into the first visible Christian church. When he demanded repentance of every one he baptized, he cut off infants as certainly as he did infidels.

2. When he baptized only upon the confession of sins, he cut off infants.

3. When he rejected the children of believing parents, the Jews pleaded they were the children of Abraham. John abolished all hereditary rights and privileges, and established those only belonging to *character*—the believer in Christ, and thus again he cut off infants.

Now let me ask a few questions, not quite so easy of solution, perhaps, as yours.

1. Has Christ anywhere required you to baptize the infants of professed believers, or of every family? Is there a clear example of the baptism of the infant of any one?

2. If so, why can you not find one such command or example—one passage, that you can agree among yourselves, does teach or warrant it? You have not done this!

3. But if you can find neither, why do you enjoin it as a Christian duty, and an ordinance of the Christian church? Is it not adding to the Bible?

4. Is not the ordinance (or, as you call it, the sacrament,) of Christian baptism exclusively an ordinance of the New Testament and ordained by Jesus Christ? If so, why go to the "church," as you call it, called into existence by the covenant made with Abraham to find a law for infant baptism (sprinkling)?

5. Did not the kingdom, or any of the kingdoms, of which the great image seen by Nebuchadnezzar was the emblem, exist anterior to the cutting out of the above mentioned stone? Or does not the expression, "Thou sawest, O King, *until* a stone cut out," etc., imply that the kingdom, or kingdoms, of which *it* (the image) was emblematical, did and should commence existence before "the stone" should be *actually* cut out? See and read Dan. ii. 44-46.

6. Now it is plain that the stone was cut out after the kingdoms were set up, and that it represented the Church of Christ. This true, the Christian church could not have existed anterior to the time of Daniel.

7. But had not the Abrahamic "church" been in existence, and was it not *then* in existence, at the time when Nebuchadnezzar saw the stone which was cut out without hands?

8. If the Christian dispensation is a continuation of the Jewish, baptism only coming in the room of proselyte baptism, entitling the children of believing parents to Christian privileges, with what propriety could John refuse the *Jews*, who were the children of Abraham, or the children of the Jews, any participation in his baptism?

9. If John's baptism and the economy under which he preached and baptized, was only substituted for the Jewish, why did he require repentance and faith as a condition in *every subject* he baptized—conditions which were not known in the Jewish economy, or Abrahamic church, and which cut off,

with but *one* exception, all who were admitted into the Abrahamic church by circumcision, Abraham being the only one ever circumcised as a profession or seal of his faith?

10. Did the Jews, the members of the Abrahamic church, (as you call it) consider *their* church, and that constituted by *Jesus Christ*, as identical? If so, why their hostility to and maltreatment of the members of Christ's church?

11. If the Jewish church and the Christian church be the same church, or identical, how could John the Baptist with propriety say to the Jews, "The Kingdom of Heaven is at hand," ("has come."). How could he say "*has come*," of that which has been in existence for thousands of years?

12. If John's dispensation was neither the Jewish nor the Christian, neither the *close* of one the nor the *beginning* of the other, into what church did John initiate those whom he baptized?

13. Jesus, Messiah, said of certain Jews, "Ye shut up the Kingdom of Heaven against men, for ye neither go in yourselves, nor suffer them who are entering to go in." If this kingdom, of which the Savior spake, was the Jewish church, and identical with the Christian church, were not those Jews already in the church? And, if so, how are we to understand the above language?

14. If the Christian church is but a continuation of the Abrahamic or Jewish, why are not the *adult* children of believing parents as much entitled to baptism as infants? And how can you get in Gentiles?

Will you please answer this? Adults by thousands and without faith were circumcised, and incorporated into the "old church," why not in the new? I ask you again:

15. Is not the church or kingdom of Jesus Christ a spiritual organization, designed to be composed of the saved, Christians only, not men of this world? If the theory of Pedobaptists, in relation to infant membership, was fully, practically carried out, among all people, tongues, kindreds, and nations of earth; as in Russia, Sweden and Austria, would not the church, in less than a century from this time, become co-extensive with the Nation or State, as in several of the European States?

Would there be an individual in human form that would not be within the pale of this visible church? And then, how would the language of the Savior, "My kingdom is not of this world," longer remain true?

Then, while you would find the overwhelming mass of the population, ministers and priests, unregenerate and really unbelieving as well as unregenerate, as in those countries mentioned, yet being all baptized the law of the commission cannot be carried out, which is to disciple, *i. e.*, to make Christians first and then baptize. The law would thus be inverted, and so perverted and subverted by the theory.

My friend's reply is a very lame one, viz: If all were converted, the commission could not be carried out. This is an impossible supposition, for there are one or two depraved beings born every second—beings who cannot be addressed under the commission until *accountable* for sins, ten or fourteen years of age, and thus while the race multiplies, the Gospel must needs be preached, men disciplined, baptized etc. But Elder Ditzler puts it out of the power of every child he baptizes, so far as his church can do it, to obey Christ in baptism. He is told he was baptized in infancy, and no Pedobaptist church will permit him to render voluntary obedience to Christ and observe the order of His law

Refutation.

ARG. XXIII. Any ordinance that makes void the express command of Christ, must be a tradition of men—for men's traditions invariably make void the law of God—and are sinful.

But the baptism of all infants, as the Methodists teach, would make null the command to baptize believers.

Ergo—Infant baptism is a human tradition, and sinful in the sight of God.

ARG. XXIV. (1) Christian Baptism is, in every case, an act of intelligence and *voluntariness*.

(2). The Baptism of an unconscious infant is an act of ignorance and constraint, never of intelligence and voluntariness.

(3). *Ergo*, Infant Baptism is in no case Christian Baptism.

ARG. XXV. (1). Any religious act that is not of faith, is displeasing to God—"Without faith it is impossible to please God."

(2). Infant Baptism is a religious act that is not of faith, nor can be said to be of faith in either parent or infant, since there is no command for, or promise attached to it, or knowledge on the part of the infant.

(3). Therefore, Infant Baptism must be displeasing to God.

ARG. XXVI. (1. If Infant Baptism were an institution of Christ for some specific purpose, then Pedobaptists could not be at a loss, or would not differ about the *grounds* of the right of infants to baptism.

(2). But they are at a great loss, and they can not agree either upon what authority to desire it or the purpose for which it was given. Ergo,

Among the many reasons for baptizing an infant I notice the following :

1. It is to wash away Original Sin as Wesley and the Methodist Episcopal Church teaches. [See Doctrinal Tracts, "Wesleyana," and her Ritual.]

2. It is their right by the Abrahamic Covenant.

3. They have a right of their own faith, *superinduced*.

4. On the faith of their parents.

5. On the faith of their sureties.

6. That the Church can give them the right

7. On Apostolic tradition.

8. On the inferred authority of Scriptures.

9. On the silence of the Scriptures.

10. Because the infants of believing parents are born pure or holy—and therefore entitled to it.

11. Because they are born members of the Church, and therefore entitled to it.

12. Because Baptism is a sacrament, a Divinely appointed means of grace, and should be withheld from none, young or old. M. E. Church.

13. Because it is a seal of the Covenant of Grace, out of which no one can be saved.

14. It produces for the child, though unconscious, the regeneration of the Holy Spirit, and creates it a member of Christ, an heir of God, and an inheritor of the Kingdom of Heaven.

15. Because without it there is no certain promise to any one to enter heaven.

15. Because as Neander teaches, though the Scriptures do not enforce it, and are indeed silent about it, yet it is in accordance with the Spirit of Christianity.

(3). Therefore Infant Baptism is not an institution of Christ.

DR. DITZLER'S EIGHTH SPEECH.

GENTLEMEN MODERATORS:—In presenting the History of Infant Baptism after the death of the apostles, we quote the celebrated Tertullian first as witness, because, 1st—All truthful men agree that he names it as an existing institution in his day, and even the bitterest opponents confess it. Thus, A. Campbell, in his maturest work, *Christian Baptism*, pages 269, 355, twice in substance repeats, thus: “Tertullian, the first who mentions infant baptism,” etc. Dr. Gale, Baptist, who writes to answer Wall, says: “As to his express mention of Infant Baptism, when he opposes it, that does not necessarily argue,” etc.; Wall, xi. 345, Oxford edition, 1862, in 2 vols.

2d—Because he is claimed by all Baptists who hold to the so-called succession theory, as a Baptist. Orchard, 33; Ford, 152; Waller, Benedict, etc. “He, as a Baptist, stood,” etc.; Orchard 33.

3d—Because all parties acknowledge him to have been a scholar of great erudition, a learned lawyer, a trained rhetorician, and, all candid men admit, he was a sophist of the shrewdest kind. So Neander, vol. 1, 683, by Torrey.

4th—Because he lived so near the apostolic age. He wrote his work on baptism about A. D. 190. John, the apostle, died about A. D. 101 or 102. Hence Tertullian wrote this part of his work about 88 or 89 years after John died; after the close of the apostolic age.

5th—We are bound to treat this part of history with the same degree of fairness and candor with which we treat all historic questions. The very historians and writers we will now quote, are largely our historic authorities for the most valuable facts in history and Christianity, and their testimony goes far to determine the very books of the New Testament itself. I could name parties who quote them shamefully.

6th—I shall quote from the correct text, also, as given by

Pamelius, and by Gaigneus, his first editor, and not as in the corrupted copy of Rigaltius; see Wall, i; 61, 62; ii. 613 especially.

7th—To appreciate and understand Tertullian, we must understand his views of baptism. He held that baptism was for the remission of sins; that “all waters * * * do, after invocation of God, attain the sacramental power of sanctification * . * They *imbibe*, at the same time, *the power of sanctifying* :” ch. v. De Baptismo, p. 236, vol. 1. Hence he said, in the same paragraph we wish to quote—

“For no less reason the unmarried should be kept off—[delayed—*procrastinandi*—]who are likely to come into temptation [or trial], as well as those who never were married, upon account of their coming to maturity, as those in widowhood for the miss of their partner, until they either marry, or are confirmed in continence.” Wall, i. 58.

Here Tertullian advises all young people, all widows, and unsettled persons, to refrain from baptism, lest they, through the many temptations and trials before them, sin after their baptism, and be lost. Will Dr. Graves endorse such sophistry? Will Baptists do so?

These fundamental errors on baptism, as to its design and subjects, naturally led him to oppose infant baptism with still more zeal, as all these objections would bear with additional force against their baptism before whom all of life lay out in the future with all its trials and temptations.

Here, then, are his words, in the same paragraph with the above :

“Therefore, according to the condition and disposition, yea, of the age also of such person, the delay of baptism is the more profitable. Yet more particularly still [*præcipue tamen*] in the case of little children. For what need can there be, except in case of necessity—*si non tam necesse*—if not very necessary—i. e., danger of death, as elsewhere his meaning shows,] that the godfathers should be brought into danger? for they also may either fail of their promises by death, or may be mistaken, by a child’s proving of a wicked disposition. The Lord indeed said, ‘Do not forbid them to come unto me.’ Therefore, let them come when they are grown up; let them come when they can understand: when they can be instructed to what they come. Let them be made Christians when they can know Christ. What need their guiltless age hasten to the remission of sins * * * Let them know how to desire salvation,” etc. Wall, i. 58; Giesler, i. 163.

1. Observe, now, that these little children are too young to give any "promise," but godfathers do this for them. They are of guiltless age; too young to be guilty of wrong. They are too young to enable parents, etc., to discover what is their disposition; not old enough to know what baptism is, nor to desire salvation. They are even too young to be instructed; to know Christ. The term, *parvuli*, applied to them, is constantly applied by the Fathers of that period, to infants from four and eight days old to a year old, as well as to others several years old.

2. Tertullian's opposition shows that Infant Baptism was then practiced in the church. He does not oppose it as a new thing; as an innovation; but as an existing practice. He is led to it by his theory as to baptism, and opposes all young people receiving it; much more little children without guilt.

3. The manner of his opposition shows it to have been universal in the church at that time—eighty-eight to eighty-nine years after the death of John. Look at the facts: Tertullian was a learned, brilliant lawyer, a fine rhetorician. He became the model, in style, to all Roman ecclesiastics; even of the Roman church. He coped with the wits, orators and sophists of Rome, in an age when her horizon was still aglow with the splendors of her declining glory. He was master of the best methods of argumentation, and would use the most telling arguments within his reach.

Had a respectable minority of the churches not baptized infants, infallibly certain it is that he would have at once pointed to that as an important fact; reproached it as an innovation involving complete revolution, and raised a tempest of opposition that would have crushed it. He would have asked them the grounds of their not baptizing infants. All parties in that day, as Neander tells us, claimed apostolic precedent, for what they did. They would have pleaded, therefore, that they were the true followers of the church. Nay, no question one tenth as momentous, as revolutionary, involving such radical changes, infested the church, for the first three hundred years after Christ, as this—nay, in no one age of the past eighteen hundred years did a change take place involving so much of

change in fundamental principles, as a change from "believers' baptism," in your sense of the word, to infant baptism. The church would have been rent the moment a party espoused it. A small party, as small they must have been, if so late an innovation as all our opponents contend it was, would have been excommunicated at once; and if they had gained strength and adherents, the world would have been filled with the din and clamor of both parties, as it was on all points of controversy. Had a majority not baptized infants, how triumphantly would Tertullian have appealed to that as a good reason; yea, proof that it was not apostolic.

He, soon after this, united with the Montanists, and became a distinguished leader. He wrote learned books, still discussed and referred to baptism, but not a word about infant baptism. It cannot be claimed that his slight opposition had checked it; for, by this time, Origen testifies to it in a manner that perfectly establishes its universality in his day, which was in the latter part of Tertullian's day; hence,

4. Let us now bring in other facts; Origen was the most learned, the most extensive tourist, and therefore extensively informed of all the Fathers in the early centuries. His father was a Christian martyr. His grandfather and great-grandfather were Christians; the latter, contemporary with the apostles. Origen was born A. D., 185; some eighty-four years after John's death. He wrote A. D., 215. He was distinguished as a scholar when only twelve years old. He was fifteen years old when Tertullian espoused Montanism, and was perfectly familiar with affairs in North Africa, where Tertullian lived. His words, in due time, we will read. He testifies to the church's giving baptism to infants as a thing unquestioned, and adduces the universal fact to prove a peculiar dogma, as later, Augustine did. In a council, only thirty-eight years later, A. D., 253, in Carthage, sixty-six Bishops unanimously decide that it is not necessary to delay baptizing infants till they are eight days old, that being the only issue involved in their case. Wall, 1, 79, 83; Cyprian Epis. 66.

The decrees, speedy anathemas, and excommunications of those times,—the action of Victor, Bishop of Rome in the lat-

ter days of Irenæus,—show that all customs and peculiar views of parties were speedily communicated to all other parts in those days. The troubles on fast days in Asia at once came to Rome. See Eusebius' Hist. vol. v. ch. xxiv. Giesler's Ecclesiastical History, volume, i. pages 166–67. Victor excommunicated them on this small matter. Much agitation ensued. Is it not strange that the smallest change, the slightest difference in practice, fasting or keeping a feast on a different day should cause such a commotion over all the church, and yet such a radical revolution as this come in, and no one be able to trace whence, when and where it came in?

The best argument Tertullian could have used would have been to maintain that it was not apostolic. He would have said, "we can settle this matter. Let us consult those venerable men who heard Philip and John preach, and their immediate converts. They will tell us all about the matter." Plenty of men lived in Tertullian's day who were converts of the apostles. Thousands lived, and many preached, who were disciples of the immediate converts of the apostles. As he was so strongly opposed to infant baptism, he would have asked them and used their information with force; crushing weight. Orchard, the enthusiastic Baptist historian, eulogizes Irenæus, Polycarp, Justin Martyr and Clement, of Alexandria, pages 23, 25, 26 seq., and attaches great importance to their silence on this subject. Let us carefully weigh these matters in view of that silence. Polycarp was a disciple and bosom friend of John for years. He visited Rome about A. D. 160, on ecclesiastical matters, fast days, etc.; Giesler, vol. i. page 167; Eusebius, vol. v. p. 24. Justin Martyr was writing vigorously about A. D. 166, Irenæus, born about A. D. 97, four or five years before John the apostle died, was reared under the care and instruction of John's bosom friend, Polycarp, and often talked with Polycarp about John. All parties are agreed on these facts. See Orchard, 25, 15. Ignatius of Antioch, and Papias, disciples of John, come in here too—distinguished writers and most pious. These men were all most zealous against heresies, and all innovation. They cover the entire space between the apostolic age and A. D. 180. By the

unanimous agreement of immersionists, infant baptism did not exist during this time. This brings us to within ten years of when Tertullian wrote his opposition to it. Ten years' space we have now.

But remember Tertullian was then full thirty or thirty-five years old, and was from fifteen to twenty-five years old while most of these men were John's disciples, else as Irenæus, a disciple of his disciple, born four years before John's death. Clemens Alexandrinus wrote his learned works about the same year Tertullian did, and often names baptism. Now we appeal to every candid man, (1) how could such an innovation come in here without detection? (2) How could it spread far and wide throughout the whole church and not be detected?

Infant baptism, if not apostolic, implied, (1), a complete revolution of the whole doctrine of the church. This all can see. Hence it could not come in without producing fearful agitation.

2. A radical revolution in the whole practice of the church. Was Tertullian too stupid, and all his associates claimed by Orchard, Benedict, Ford, etc., to see and oppose such with zeal and argument? Was the whole church so suddenly transformed, that in the short space of ten years she takes on such changes? Yet all writers remain as silent as the grave, while they fill the world with clamor about the smallest questions and simplest issues. Not only did Irenæus write specially against heresies, A. D. 162 and 180, but the pious and learned Hippolytus, A. D., 220, writes a book on heresy and traces all the innovations he knew of. He is contemporary with Tertullian. Why does he not discover the heresy? But Origen, who at twelve years of age drew the attention of the learned by his wonderful powers of mind and proficiency, born A. D. 185, wrote A. D. 215. His father was a Christian martyr of great piety. His grandfather and great-grandfather, contemporary with the apostles, were Christians.

Had Infant Baptism been brought in during this period, how could it have become universal between A. D. 190 and 200? At fifteen years of age, Origen being then admired and sought after by learned ministers, could easily have learned

it. Had it been practiced by only a minority of the churches, he would have known it. His parents and grand parents would have known it, running back even to the apostolic age. How does he speak of it? He says:

“Infants are also by the usage of the church, baptized. The church had from the apostles the injunction (tradition) to give baptism to infants. Infants are baptized for the forgiveness of sins. Of what sins? Or when have they sinned? Or how can any reason of the laver (baptism) in their case hold, but according to that sense that we mentioned even now? No one is free from pollution, though his life be but the length of one day upon earth. And it is for this reason: because, by the sacrament of baptism, the pollution of birth is taken away, that infants are baptized.”

Here, then, are the facts: it is absolutely impossible that Infant Baptism should have come in as an innovation and gotten a deep hold between John and the days of Irenæus, A. D., 162 to 167 or 180. That space is filled up with too many holy and vigilant men. Marcion, Montanus, Cerinthus, Basilides, etc., all come in as heretics, with many others in that period, but all the literature of those times—the very manuscript copies of the Bible—all history marked the advent of all these innovating sects, names, etc. Their heresies are all given elaborately, as might be expected. Then it has to come in between these: between A. D. 180, and A. D. 190, when Tertullian wrote against Infant Baptism, except in case of necessity—danger of death. But Tertullian was then a man of extensive knowledge, a shrewd and noted advocate and capable of observing surrounding events and making inquiry. He had been a Christian fully ten or twelve years, we presume, before he wrote so learnedly on the Bible as he does. Yet under his very eyes the most radical of revolutions starts up; no one knows where, when, nor how, nor by whom; in the short space of ten years, he thirty years old at that time, yet when he comes to oppose it incidentally, only driven to it by his peculiar views of baptism, which we all repudiate, he cannot find a man who agrees with him in his opposition; cannot even build up a sect on that point, and at once the practice is reversed in the church, and no one can tell how! All the great Fathers let it pass unnoticed; the whole church, many of whose ministers were born in apostolic days and suf-

ferred untold persecutions for Christ's sake, rushes into this revolutionizing heresy. Yet it cannot be traced! In A. D., 215, twenty-five years after this, the learned Origen finds it universal. In A. D., 253 and 266, bishops unanimously decree that it is not necessary to delay baptism even until the child is eight days old. Augustine says the whole body of the church, in the case of little infants baptized, who certainly cannot yet believe, or confess, etc., that which the whole church practices; Wall, vol 1, p. 164. Pelagius never heard of any one denying it. Cælestius declares that infants (infantes) are by the law of the whole church baptized (*secundum regulam universalis ecclæsiæ*—Sym. Rag. 1, Giesler, vol. 1, p. 334). Nay, as Wall triumphantly proves, there never was, Tertullian excepted, an open, or defined, or organized opposition to Infant Baptism, till A. D., 1522. Not a single fact can be found that is reliable, supporting any other opposition to it, than Tertullian's till A. D., 1522 anywhere.

Paulicians, Manichees or Manicheans, refused baptism to all parties; would not baptize anybody. This was not opposition to Infant Baptism. Hence the assertions of Robinson, Danvers, Orchard, 35, 36, 49, 69, as samples, are a shame and disgrace to the name of history.

But Tertullian is not the first who refers to Infant Baptism as an existing and recognized fact. The way in which he alludes to it as shown, proves it to have been universally practiced A. D. 190. It could not have crept in between Irenæus, A. D. 180 and 190—in ten years for the reasons given, and not met fearful opposition and exposure. It existed, then, before Irenæus. Nay, Irenæus clearly refers to it, though he uses a word very commonly used then for baptized, viz: regenerate.

Too early the converts from heathenism began to attach to baptism a mystical virtue, as Neander shows and their writings demonstrate, (see Tertullian *De Baptismo*, vol. 1, chapter v. page 236; chapter iv. page 232, translated by Alexander, Roberts and Donaldson and Louisville Debate, pages 570–571,) and attributed more and more virtue to the outward ordinance until, at last, they boldly declare baptism, the grace of God

co-operating to effect with it regeneration, to be for remission, and the ordinary means of regeneration. Hence, Irenæus, born while the apostle John yet lived, uses regenerate for baptise, as Wall and A. Campbell so clearly demonstrate. The latter says:

"All the apostolic Fathers, all the pupils of the apostles, and all the ecclesiastical writers of note, of the first four centuries, whose writings have come down to us, alluded to and spoke of Christian immersion(baptism) as the regeneration and remission of sins spoken of in the New Testament."—Mil. Harb. extra. 1830, page 28.

Substantially the same sentiment will frequently be found in his Christianity Restored and Christian System. Justin Martyr speaks so clearly here—A. D. 140, he died about 166, that he cannot be misunderstood. Candidates "are brought by us to where there is water, and are regenerated in the same manner in which we ourselves were regenerated, for they then receive the washing with water in the name of God the Father," etc.

Irenæus uses regeneration repeatedly for baptism. Here are his words as to infants: "For he came to save all by himself; all, I say, who by him are regenerated (i. e. baptized) unto God, infants (infantes) and children, and youth, and elder persons." Well says the candid and patient Dr. Wall, that it "cannot be doubted by any that are at all acquainted with the books of those ages" that the word *regenerate* here signifies baptism. Here is a witness that was born four years before John the apostle died; who lived in the neighborhood of his later labors; who for long years was instructed by John's bosom friend, Polycarp, and tells of his many interviews with him, and how Polycarp often talked of the venerable apostle whom Jesus loved. He distinctly alludes to infant baptism as a practice well understood, and needing no detailed comment. To suppose that he spoke of infants as regenerated to God in the same connection in which he narrates that of older people and all ages, and not including baptism, is infinitely absurd, when we know his style of language and that of his age. But our opponents are compelled to deny, gainsay, raise a dust, and dodge the best way possible; for to admit Irenæus' testimony in the form it is, as proving infant baptism, is to give

up everything; for living contemporary with so many of the ministers ordained by the apostles, and under the care of John's favorite disciple, Polycarp, and seeing that the language assumes it as a matter as well understood and by all admitted as the baptism of all other ages, it is admitting it to be apostolic. Hence our opponents become desperate here, and make very wild assertions.

[Historically, it is, therefore, absolutely certain that infant baptism did not begin between the apostolic age and Tertullian, Origen and Cyprian. Therefore, it was apostolic.—*Time out.*]

DR. GRAVES' EIGHTH REPLY.

MR. PRESIDENT:—I now notice the ministry of Christ and his apostles, from his baptism until he gave the last commission.

The question to be settled is :

DID CHRIST DURING HIS PUBLIC MINISTRY COMMAND TO BAPTIZE ANY BUT BELIEVERS, OR, DID HIS DISCIPLES BAPTIZE ANY BUT THOSE THEY HAD DISCIPLED BY TEACHING ?

The record of his baptisms during the three and one-half years of his ministry is as explicit as it is brief.

"He *made* and *baptized* more *disciples* than John, though he baptized not but his disciples."—Jno. iii. 22; xxix. 6.

I call the attention of Eld. Ditzler to these facts stated—

1. They were *disciples* whom he is said to have baptized—and there can be no discipleship without previous instruction and faith.

2. That the making or discipling preceded the baptizing of them. Jesus *made* and baptized—not baptized and made. The priority is important—that Jesus baptized none but believers is readily conceded by all Commentators not merely partisan.

T. SCOTT.—"The baptism of Jesus was, doubtless, of adults alone."—Com. on John iii. 22-24.

Abp. NEWCOME.—"I suppose it granted that Jesus could not make disciples without instructing them in the nature of His kingdom."—Dura. of our Lord's Min. p. 58.

M. HENRY.—"*He made disciples*: He prevailed with many to embrace His doctrine, and to follow Him as a teacher from God. . . He baptized those whom He made disciples; admitted them by washing them with water; not Himself, but by the ministry of His disciples."—Com. on John iv. 1, 2.

R. WATSON.—"Our Lord's baptism by His disciples was administered to those Jews that believed on Him as the Messiah; all of whom, like the apostles, waited for a fuller development of His character and offices."

"The disciples" baptized "in the name of Jesus, which was a profession of faith in Him as the Messiah."—Theol. Ins. vol. iv. p. 415; Expo. of Matt. xxviii. 19.

DR. A. BEITH—"John baptized into the faith of the Messiah who was to come, and pointed out His person to the multitude. Jesus baptized into the faith of himself, as having actually come."—Christ our Life, p. 447.

DR. D. DAVIDSON—"It is particularly noticed, that Jesus baptized not those who professed to believe in Him, but His disciples." "The baptism enforced by John . . . most probably was of the same nature as that of Jesus, a rite observed in token of repentance and faith in the immediate appearance of Messiah's kingdom."—Com. on John iv. 1-6.

DR. A. BARNES—"As they were displeased with John, so they were with Jesus, who was doing the same thing on a larger scale—not only making disciples, but baptizing also."—Com. on John iv. 1.

DR. W. SMITH—"Baptism was even during our Lord's earthly ministry the formal mode of accepting His service and becoming attached to His company."—Bib. Dic. Art. Bap.

DR. HALLEY—"We do not maintain, as do many, that our Lord on this occasion instituted Christian baptism, for the apostles under His authority had previously administered it to great multitudes of the Jews" (vol. x. p. 65). He also says that "the opinion of the Pharisees," who "had heard that Jesus made and baptized more disciples than John," "was that baptism was the sign of discipleship" (vol. x. p. 100); from which I should infer that they knew it not as "the designation of catechumens," that is, of "the unbaptized youth under religious instruction" (vol. xv. p. 106). Such a revelation respecting baptism had not then been given.

It is claimed that Christ's blessing the little children at one time brought to Him and declaring, "of such is the kingdom of heaven," is positive testimony that little children, infants, then belonged to His church and this is to baptize infants. We think it is proof positive to the contrary.

13. "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

14. "But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16. "And he took them up in his arms, put his hands upon them, and blessed them."—Mark x.

Let us see what we can learn from the whole statement.

1. "They brought young children to Him"—for what object?—it is expressed—not to be baptized—but "*that He should touch them*"—but grant that it was to baptize them.

2. "The Apostles rebuked them that brought them." There could have been no infant baptism *prior to this date*, or the Apostles would have known it—for they were the only administrators, and would have been as delighted as the Methodist ministers now are to see them come.

These Apostles, had they been Pedobaptists, would not have refused baptism to the little infants. None but Baptists do this, and these Apostles were Baptists, for they were baptized by a Baptist preacher, and they knew nothing about infant baptism, or infant rites, under the New Dispensation.

3. Christ did not institute infant baptism here, and there would have been the place, if he intended it to be observed. He did not tell His Apostles to baptize these, nor hereafter to baptize others, but he simply put his hands on them and blessed them, and He did not tell His Apostles to do this nor his churches, nor ministers, in after ages, to observe it.

4. But he rebuked his disciples for finding fault with those who brought these children—and he did say, "of such is the Kingdom of Heaven."

What did he mean by the phrase? Evidently not children physically, in size and years; otherwise none but such should compose his church.—no adults; and when they grew up into man and womanhood, they would have to be *excluded*. This proves too much. Then he meant in *some likeness*.

Let Christ explain it:

"For verily I say unto you, except ye be *converted* and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever, therefore, shall *humble himself as this little child*, the same is greatest," etc.

"Whoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

"Except a man be born again"—then he is a little child—an infant indeed, and fit to enter the Church of Christ.

These passages, therefore, teach that there is such a resemblance, or relationship between a *child-like spirit*, and the Church of Christ, as makes the possession of one the condition of the other.

What would not Eld. Ditzler give if he could find here in

his Syriac version, or Arabic even, or Ethiopic, the word *amad* instead of *eulogei* that like a sword, cuts off the very neck of his theory?

I add a few opinions of the most eminent Pedobaptists touching this transaction, men who had their use of infant baptism to defend, as Eld. Ditzler has his, but they were candid, and felt bound to confess the truth.

BP. TAYLOR.—“From the action of Christ’s blessing infants, to infer they are to be baptized, proves nothing so much as that there is a want of better argument. The conclusion would be with more probability derived thus:—Christ blessed infants, and so dismissed them, but baptized them not; therefore infants are not to be baptized” (*Lab. of Prop.*, p. 328).—This is at least a *forcible* argument which Bp. T. thinks the Baptist can adduce.

M. POOLE.—“We must take heed we do not found infant baptism upon the example of Christ in this text; for it is certain that He did not baptize these children.”—*Anno.*, on Matt. xix. 14.

DR. MACKNIGHT says: *Suffer little children to come unto Me, and so bid them not,—for of such is the kingdom of God.* The church of God on earth and His kingdom in heaven, is composed of persons who resemble little children.”—On Matt. xix. 13:

W. BURKITT.—“They were brought unto Jesus Christ: but for what end? Not to baptize them, but to bless them. . . . Christian baptism was not instituted. John’s baptism was the baptism of repentance, of which infants were incapable.”—*Com.* on Matt. xix. 13-15.

DR. DODDRIDGE.—“I acknowledge these words of themselves will not prove infant baptism to be an institution of Christ.”—*Note*, on Matt. xix. 14.

DR. LANGE, on “of such is the kingdom of heaven,” says: “According to the parallel passages in Mark and Luke, it must also be regarded as a symbol of a child-like spirit, just as *baptism itself is the type of personal regeneration*”—*Com.*, on Matt. xix. 13-15).—And yet Dr. L. sees “the unchild-like spirit of Baptists;” and that “the children of *believers* are admitted into the kingdom of heaven;” while “Baptists ignore the possibility of faith as a seed in the heart of infants!”

DR. L. WOODS says: “No one pretends that the children spoken of in this passage were brought to Christ for baptism, or that the passage affords direct proof of infant baptism.”—On Bap., p. 75.

I now meet the question, by the only law for baptism in the Bible, and boldly affirm

INFANT BAPTISM FORBIDDEN BY THE COMMISSION.

This, Eld. Ditzler says, “is the only law for the baptism of any one.” The baptism of believers is specifically instituted here, but no other character is mentioned, and therefore forbidden.

I will only allude to the prohibitory character of the law here, as I reserve its full discussion for the fifth proposition. It is the province of positive law to exclude what it does not specifically include. I will illustrate this. Suppose the government should commission officers to raise a regiment of soldiers, and the order read—"enlisting men six feet high, and between the years of eighteen and forty." Would those officers not know exactly what to do? Would they not violate that order should they enlist men five feet eleven inches? Would they not violate it, should they enlist men seventeen years and eleven months, or forty one years old? They would, for the simple reason, that positive law excludes what it does not specifically include.

I appeal to these farmers before me. You unite and send your order to McCormick for one thousand dollars' worth of his reapers, and he sends you the reapers, but adds two thousand dollars' worth of his threshers also, and the bill, demanding immediate payment, would you pay it? Why? You know that he sent them without your authority, and contrary to it, for when you specified reapers, you forbade him to send threshers, suppose he should bring suit for his money, and plead that he was authorized, because you did not expressly tell him not to do so—do you think there could be twelve men found in Missouri, who would render a verdict for him on this plea? Christ said, baptize believers, disciples—did he not forbid us to baptize unbelievers, or non-believers, and those incapable of being disciplined? Christ commanded "disciples" to be baptized, says Matthew, and Mark says he specified "*believers*"—both characters imply a previous teaching, to the extent of accepting Christ as a personal Savior. What right, or what authority does this law give Elder Ditzler to baptize one *untaught* or *unbelieving*? To do so, would be to palpably violate the plain letter of the commission, that a child can understand, as well as a Judge of the Supreme Court, Elder Ditzler never did sprinkle an infant except in open violation of this law. But to baptize an *un-* or *non-believer* first, and then to teach after, is to *invert* the order of the law, which is to pervert and nullify its intent.

Blackstone and all jurists will tell you that the *order* of law is inviolable—for it is the law itself. A suit or indictment not brought in due order, or by the prescribed process is *quashed* and thrown out. No judge will hear the case unless brought in due form of law.

The Lawgiver in Zion, for wise purposes, has established Repentance, Faith and Baptism in the Kingdom of Grace.

What right have churches or ministers to invert this order and teach baptism, faith and repentance? He has commanded Discipleship, Baptism, and the Lord's Supper.

How presumptuously impious to teach men to administer the supper first, then Baptism and then to attempt to disciple—administering the sacred ordinances to unregenerate sinners, which can only be rightly observed by Christians who can spiritually discern the Lord's body! Establish this manner of treating the order of law, and apply it to the affairs of your business, and see how it will work. You order your hands to go break up a piece of prairie, sow it in oats and harrow them thoroughly. They go forth and sow first, then break up and harrow. Or you order them to clear a piece of new ground, burning off the timber, sowing it in wheat, and they first sow the wheat and then clear and burn upon it!

Apply it as you will, to invert the order of your commands is to pervert and nullify them. We may not dare to treat the laws of our king in this way. When he specifies what is to be done and the order, we may not either do something else or do it in a different order. We disobey him in either case. And why should we wish to do it. If he has not told us to baptize our children, why should we desire to do it? Doing it without his express command is an act of will worship—it is doing *our* will and not *his* will. We can only know his will from his word.

But he has not, within the lids of his Revealed Word, commanded infants to be baptized, and it is certain it contains no example of the baptism of an infant, no reward for doing it, no censure for leaving it undone; and how can Eld. Ditzler imagine that it is his will? What right has he to intimate it? But these facts, and they are stern facts, show that Infant

Baptism is not only unauthorized, but forbidden by the very language of the commission. There is not a judge on a bench in all this land, who possesses common intelligence and honesty who would not, under oath, rule that this only law for baptizing any one, forbids the baptism of one incapable of believing or even hearing the Gospel. That judge will tell you that this commission no more includes idiots or unconscious infants and unbelieving children than it does bells and asses, and graveyards and church houses that the Catholics sprinkle in the name of the Trinity, as they do infants, and upon the same authority—that of the Romish church. I would to-day a thousand times rather baptize horses and bells and graveyards than infants.

The teaching and example of the Apostles do not authorize but forbid the practice of Infant Baptism.

The first record of Apostolic baptism we have is at Pentecost. Who were baptized at this time? The heads of families who believed with all their children. Here was the place and this the occasion to have carried the commission to baptize infants into practice, if Christ had given them authority to do so.

Here is where they did baptize infants if anywhere. But if they did teach it or practice it, the Holy Spirit is not a faithful chronicler of the Acts of the Apostles. To say they did is to impeach the faithfulness of the Holy Ghost. If Christ had commanded the Apostles, if he in *any way* had authorized them to baptize infants with their parents, and they did not preach it or practice it here, they were not faithful to their Master. Why will you tenaciously cling to a practice that involves such results? To suppose it practiced, impeaches the fidelity of the Holy Spirit; if authorized by Christ and not practiced, that of the inspired apostles!!

But I affirm they did not with all these 3000, baptize an *infant* or *unbeliever*, but only those “who gladly received the word which they had heard, for when the Holy Spirit says “they that gladly received the word were baptized,” it by logical implication says, none but such were baptized. Now read the last verse. Who were added to the Church daily during this

great revival? Not, as our version unfortunately reads, "such as *should* be saved," but those who are saved—i. e., "*the saved*." I have not often corrected our common version, and when I have, it is to give you a literal *primary* meaning, instead of a secondary or *figurative* one. You will bear me witness that I have strictly adhered to the Rules of Interpretation, to which we both assented the first day. I have in every case insisted upon the literal and *grammatical* construction of the sacred text, as my opponent has universally insisted upon a *secondary*, or a *remote* and *unusual signification* of the term. Our translators were Episcopalians, and their creed colored their translation here. It is the practice of the Church of England as of all State Churches, and of the Methodist Societies, to add *all that should be saved* to the church, and thus make the Church co-extensive with the nation or the world. But not a scholar or commentator on earth supports this translation, and the original forbids it.

We find here the definite article *tous* before the participle *soudzomenous*, and the law of the language is, that a definite article before a participle must be translated as a relative pronoun, and the participle in the indicative of its own tense. Every scholar knows this and every-school boy should know it. Then there is no such intimation here of such as "should be," but literally the saved—grammatically, those who were saved. Read the record, then, as it was indited by the Holy Spirit. The Lord added to the Church those who were saved. They were not added, i. e. baptized—for by no other act can you add—to the church in order to save them, either by conferring upon them remission, regeneration or justification; but they were added because they had been remitted, justified, regenerated, and therefore saved—no living unconscious infant ever was justified or regenerated or could be said, in any sense to be saved, and, therefore, they were not added to the church with their believing parents on this occasion, but the Record tells us *they were not*, or it is an unfaithful chronicler of the Acts of the Apostles.

I know not a standard commentator who does not endorse my rendering of *tous soudzomenous* here. Even Alexander

Campbell immolated his system upon the altar of his scholarship here—he translates it as I do—so Bloomfield, and Alford and Barnes, and others. But if no others, the Holy Spirit says so. It must be conclusive with my opponent when I quote his great teacher, Dr. Adam Clarke :

“*And the Lord added to the church daily, such as should be saved.*] Though many approved of the life and manners of these primitive Christians, yet they did not become members of this holy church ; God permitting none to be *added* to it, but *tous soudzomenous*, *those who were saved* from their sins and prejudices. The church of Christ was made up of *saints* ; *sinner*s were not permitted to incorporate themselves with it.”

The Lord added *the saved* to the church, and none else. This is the Lord's order and the Lord's practice. Jno. Wesley and the Methodist Discipline say, that, an infant while it lives is not saved, but *lost*, and is a *child of wrath*.” Nor is a seeker, one who simply desires to flee the wrath to come, saved, and, therefore, should not be baptized. But baptism adds to the church—it is *the* initiatory rite according to my friend's Discipline, and in this one thing I admit it agrees with the word of God. Therefore, *infants* and *unsaved persons* are not authorized to be baptized, but they are forbidden by this record, as by all other records of the Acts of the Apostles.

Refutation.

ARG. XXVII. That practice which tends neither to glorify God, nor to the profit of the child, when grown up, but may prove hurtful, and endanger his salvation, cannot be of God, and to teach and practice it is a sin against both God and man.

But infant baptism does not tend to the glory of God, for he has nowhere required it, but by the very words of the commission, forbidden it, and how can God be glorified by man's disobedience, or by his practicing contrary to his Word, or doing what He hath not required! Read Lev. x. 1, 2. Neither does it profit the child. The Bible contains no promises to a sprinkled child. The advocates of infant sprinkling have been searching for it for upwards of fifteen centuries in vain. But that the practice has a very dangerous influence on the subject in after years, cannot be questioned, if he believes the creed and catechism of the church that performed it, for each, whether Catholic or Protestant, teaches a man, that in and by the act, he was regenerated, or made a member of Christ, heir of God, and inheritor of the kingdom of heaven, all the blessings of the covenant of grace sealed to him.

Ergo—We must conclude that infant baptism is not of God, and that to teach and practice it is a sin against God and man.

ARG. XXVIII.—Whatever rite puts it out of the power of a child, when it comes to years of discretion to obey Christ, or obtain the answer of a good conscience, is evidently not of God, for Christ would not make any given act a duty and obligatory upon a believer which he had contravened, rendered nugatory and impossible, by a previous one.

(2). Infant Baptism does this. The child that is sprinkled in infancy, cannot obey Christ in baptism for his parents performed the duty *for* him. They can repent for him as well. If there were none but Pedobaptist churches, he never could obey Christ, or obtain the answer of a good conscience.

ERGO.—Infant Baptism cannot be of God.

ARG. XXIX. (1). Any religions rite that necessarily generates in the subject or others wrong notions of personal religion, or is calculated to implant unbelief in personal religion is not of God, and is subversive of the Christian religion and pernicious to the souls of men.

(2). Infant Baptism does this. All Pedobaptist countries are proof of it. Every infidel in England, Germany, Italy, Prussia or Russia, is a member of a Pedobaptist church. While the overwhelming mass, though unregenerate, rely implicitly upon the efficacy of their Infant baptism to save them, they urge with reason that they are saved without personal repentance or faith, if the teachings of their church be true.

(3). Therefore Infant Baptism is not of God, and is subversive of the Christian Religion, and pernicious to the souls of men.

ARG. XXX. (1). If Christ, when he gave the commission for baptizing, specified the character to be baptized, as the one believing, he forbade the baptism of any other.

(2). But he did specify the one believing. Ergo, He did forbid the baptism of unbelieving infants or adults,—bells, horses, etc.

ARG. XXXI. (1). Christian Baptism is, in *every* case, an act of *personal* OBEDIENCE. A law, and a knowledge of it, and volition, are essential to obedience.

(2). Infant Baptism is not an act of obedience in any sense, since it is nowhere commanded. Since it is nowhere commanded, there is no law for it, and if there were, an infant could have no knowledge of it, or volition concerning it.

(3). Therefore Infant Baptism cannot be considered Christian Baptism in any sense.

ARG. XXXII. (1). Christian Baptism is in every case an act of religious *worship*, since obedience is the highest act of worship.

(2). Infant baptism is in no case an act of worship, because not an act of obedience.

(3). Therefore Infant Baptism is in no case Christian Baptism.

ARG. XXXIII. (1). It is sinful to neglect anything required of God.

(2). It is not sinful to neglect Infant Baptism, says a Presbyterian. See Tract.

(3). Therefore Infant Baptism is not required of God.

DR. DITZLER'S NINTH SPEECH.

GENTLEMEN MODERATORS:—We have in, all the evidence we want—four times as much as we need. We now have nothing to do but drive back our foe—meet his assaults. This consists simply in a running fight—no hand to hand contest. He settles upon no real, persistent line of attack. He is like a man assailing an immense tower of adamant, who, instead of steadily assailing one point in hope of effecting a breach, simply pitches little pebbles at the entire building.

He smarts under the keen lashing we gave him on hereditary religion, etc. He wishes now to modify it very much. I am glad he felt the rebuke. He did contrast the religion John preached with that had up till then thus—“Now all stand on their individuality—they can't inherit religion now.” He used those very words and I wrote them down from his lips. Also—“it (religion) don't come down by genealogy.”

We showed distinctly

1. That they were not in our sense believers whom John baptized from Luke iii. 15-16, and Mat. ix. 14. See also Acts xix. 1-15.

2. If they had been, baptizing believers who are adults “unto repentance,” this did not prevent baptizing infants who needed no repentance.

3. John baptized that Christ might be revealed to Israel. John i. 33. If he did not baptize infants these two facts were sufficient reasons—“unto repentance” and that Christ might be made known to the people.

4. Those baptized by John had not received, and did not therein receive the Spirit. Hence it was wholly defective—preparatory.

5. Baptism by the church is not for either of the two only things John said it was for—hence all deductions therefrom as to adults or infants are wrong.

Doctor Graves says God don't require any thing till the parties can understand it.

1. Why did the Apostolic church circumcise infants then?
2. Why did they take them up to the temple to do with them after the manner of the law?
3. Why were eight thousand six hundred of them "from a month old and upward, keeping the charge of the sanctuary" set apart to that work by the Almighty? Num. iii. 28.

Late in the Apostolic history, special laws were enacted to stop circumcision among the Gentiles, both of infants and adults. See Acts xv.

Now where was the positive law ejecting him from membership?

He says Zachariah, Mary, etc. were not in the church. Let us look at the situation then.

1. There is no church in John's day, so Doctor Graves holds.
2. Then his baptism put nobody into any church. Baptism is no initiatory rite yet then.
3. The Twelve, 70, the 120, the seven deacons of Acts vi. are nowhere represented as baptized. Now we desire to know—
4. How these ever got into the church from the immersion stand-point? You say the church was not organized by John, but by Christ on the Mount, Mat. v. vi. vii., where he preached the sermon. Well then,
5. Here we see (1) a church not named—(2) organized, yet not named—no hint (3) no local congregation; (4) no officers elected (5) and the Apostolic college not yet filled up. He selected one or two—Matthew among them, after this sermon, ch. ix. 9.

What was done on the Mount to organize a church? He had selected disciples before—ch. iv., and the rest afterwards—ch. ix. 9 seq.

Now if a man's life or liberty depended on it, and you were to prove that you had organized a Baptist church, and if you failed to do so, life was forfeited, and you offered no more evi-

dence than you have done or can do, to prove that Christ organized a church on the Mount, you know that before any Baptist jury on earth you would lose your case—the life that hung on it. But where is the entrance? Where is your baptism? We have the church organized—no local congregation, no deacons, no elders,—no baptism!

In a few days Matthew joins the church, then, please tell us, how does he get in? They do not baptize him. Seventy more join—no account of baptism. And so—up till Pentecost there is not the notice or record of the baptism of a single one who associates with Christ. How then can you regard baptism as a condition of membership when such is the New Testament record? No Sir, there is no hint or sign of the organization of a church anywhere in all Christ's ministry.

He tells of one person regretting being baptized in infancy, What argument is there in that? Here behind me now sits a preacher whose wife always regretted not being baptized in infancy, and here is Bro. Dockery who regrets he had not quit the Baptists sooner, but do you hold that as proof Baptists are all wrong?

The Doctor gets confused on Philip and the Eunuch. No Sir, the text is not in any ancient Greek Bible, nor in the manuscripts of any version of the first six centuries of the church—merely inserted—doubtful—in modern editions from old manuscripts. But A. Clarke thinks Eph. ii. 16, "new man" means new church. But Paul took a different view, and Olshausen takes the right view of Paul—viewing it as we do. John iv. 2—Christ by his disciples "made and baptized more disciples. But what does that prove? Does it show that they failed to baptize the infants? Did they organize those baptized into churches? Nothing of the kind.

On John iii. 5, we have given our exposition, and he cannot touch it. As to commentators, nine-tenths of them all hold with us on all the essentials of these points. We prefer exposing the Doctor's errors, and presenting clear expositions of truth to long quotations and compilations from commentators. As to controversialists, we know it hurts them sorely,

that at last a number of us have taken the field and they are compelled to take down their colors or have them taken down for them.

He says "you can't make a disciple of an infant." Here is now his position. The commission says—"Go, disciple all the nations, baptizing them, etc." Now says the doctor—you can't disciple an infant, hence, he can't be baptized. To th we reply.

1. All the best and most critical commentators assert at *mathæteuo* disciple, does not necessarily include previous teaching. So Clarke, Alford, Olshausen, Stier, Lightfoot, etc., etc.

2. The New Testament puts it in evidence that this is correct. In Matt. iv., Christ sees Peter and others fishing, and says: "Follow me, and they arose and followed him." So Matt. ix. 9—he called to Matthew—"follow me"—and he did so. Now here is the most important act of discipleship, yet no previous teaching in either case.

3. In the next place Paul puts it in evidence that in infancy parties can be disciplined. 2 Tim. iii. 15-16, Timothy learned, and had been taught the Scriptures—that is discipling—teaching from your own standpoint—*apo brephous* from infancy. So the Greek reads. He will not deny but that *brephæ* is THE Greek word for infant. It covers the age from birth till three to five years old generally. Timothy's mother and grandmother had exerted an influence on his very infancy, and had made him a disciple in Doctor Graves' sense of the term. Then here by the terms of the commission you are commanded to baptize infants as much as adults. All that can be disciplined are to be baptized.

But no class is so easily disciplined even using the word in Doctor Graves' sense, as "little children" or "infants." How old does an infant have to be before it can be taught?

Let us suppose for the sake of argument that Doctor Graves is entirely right in all this. Then we assert that still it leaves us in the right, and places him in the attitude of rebellion against Apostolic authority, for how old must a little child be before it can be taught? How old ere it can be influenced to

falsehood, deception, error or to truth, to obedience, and love and faith?

Truth is the valuable lesson. At three years old—at two and a half in some cases, at three and a half and four in nearly all cases, infants can be taught valuable lessons of Scriptures. My little daughter—just three years old (Mary) can now answer many Bible questions. So can yours? Well, as soon as they can be taught, from your interpretation, they are proper subjects of baptism. Now what will you do with that point?

He says that I said there was no proof that certain parties were baptized. Of all of whom we said such thing, we ask for the refutation of it. We said generally there was no "record." Nor is there. It is objected that there is no express command to baptize infants. No express mention of it in the New Testament. No recorded case of infant baptism in the New Testament, etc., etc.

Against all that we say emphatically—

1. There is no express, or non-express, mention in the New Testament of women taking the Lord's supper. By your logic you should exclude them.

2. It is nowhere recorded where John ever baptized a woman. So by your logic they should not be baptized.

3. There is no record, nor proof that the Twelve Apostles were ever baptized by anybody.

4. There is no record where John the Baptizer was ever baptized.

5. There is no record where the twelve ever baptized anybody in all their ministry.

6. There is no record where any of the seventy disciples were baptized.

7. There is no record of any one that was baptized by them.

8. There is no record where any one of the hundred and twenty disciples were baptized.

9. There is no record where Ananias, who baptized Paul, was himself baptized.

10. There is no record where the seven deacons were baptized.

11. There is no record where an infant was circumcised in all apostolic history; yet all agree and know they were circumcised every week and often every day of the Apostolic history.

The sum of it is then that where so many important cases of presumed baptism took place, yet not one of them ever named or hinted, it is not surprising that the baptism of infants should not be named, when the Jews had such matters always attended to privately in most cases.

All your objections are here more than met—utterly crushed.

He now quotes Mark xvi, 15, 16:

“Go ye, . . . preach my Gospel to every creature. He that *believeth* and is baptized, shall be saved. He that *believeth not* shall be damned.”

This text, he thinks, excludes infants.

1. Supposing it to be genuine—for all scholars who are versed in manuscript authority and literature now agree those verses were not written by Mark, but by a later hand. And they are not in any Greek Bible earlier than the sixth century, then marked doubtful in the first they occurred in—but grant them to be genuine,

2. They do not exclude infants unless they are excluded from salvation. All whom this text denies baptism to are damned, if your interpretation be correct, for all who believe not shall be damned. If infants are denied baptism because they cannot believe, evidently they are damned.

But you will say it was not meant to apply to infants, only to those capable of being intelligently preached to, and so held responsible for rejecting the Gospel. No doubt that is the meaning intended. And then the sense is—all who accept the Gospel, being baptized (*baptistheis*), having been baptized, shall be saved. He that rejects—disbelieves—shall be damned.

Now, if otherwise you hold it, then you must preach to beasts, animals—they are creatures. But it—supposing it a genuine document—must be explained in the light of Scripture teaching and fact. Hence, it in no wise debars infants from baptism.

On the commission, the Doctor says the specification of one class, is the forbidding of all others. But where is any one class specified by the commission?—disciple all nations. Does it name men, women, boys, girls? Does it designate adults? It solely rests for interpretation on existing, established custom, practice. In any other light you cannot make sense of the commission. Only by the past custom would you know that water was to be used in baptism. Only by it would they understand discipling. Take Mark's so-called account—for it was not his—that all candid critics now agree—though they defend its inspiration—Alford, Tregelles, etc, “He that believeth.” Believeth what? What are they to preach? We are compelled to explain it in the light of established precedents, as all such documents are.

On Acts viii, 37, he says we have to throw out Scripture to support Infant Baptism. What did A. Campbell, Anderson, Wilson, in their three immersion versions throw it out for? Because honest in it, and though the Baptist Union Bible puts in a note that it is wanting in the best copies—words to that effect, yet they were too dishonest to act consistently. On not half as much evidence against a text, they do reject whole texts and a number of them, yet retain this, one of the clearest forgeries in the text. Tregelles well remarks on it, If Acts viii, 37, is to be received, then may men compose Scripture at will. That is the tone of his criticism which I have here. The point then is, Baptists need forgeries to oppose Infant Baptism. He tells you it is in my Syriac, “in brackets.” Yes, marked as doubtful, is wanting in all ancient copies. No ancient copy of the Syriac, Greek, or Latin has it. It was forged by the Catholics to support confession before baptism in adult cases, as the Eunuch was an adult.

Alas! the Doctor comes back with a load of his syllogisms. They will look rich on paper. Look at another specimen. “Infant Baptism is totally opposed to the spirit of Christianity.” Here is his premise. Is it not the very thing in debate? Do you call that logic that begs the question?—that assumes as true the whole matter that is denied, or assumes as untrue the whole matter that is affirmed? And he calls

such scraps, stolen from a feast of logic, the genuine article itself!! Now if he wished to improve a little, he would put it thus.

1. Whatever is opposed to God's Word, is to be rejected. (We all agree to this—it is legitimate with Christians). Then

2. Infant Baptism is opposed to the Word of God. Now he must stop and *prove* that. That is the point in debate. Having satisfied all of his ability to prove this, then—

3. Therefore Infant Baptism is to be rejected. But he would not give reasons if they were as plentiful as blackberries, especially "on compulsion."

He says they baptized doubting Christians, if I understood him. "He that doubts is damned." No such record in the Bible. People may be weak in faith, may be in doubt on many things, but to baptize people of responsible years who were believing John to be the Christ, would be a poor beginning of the thorough work he so eulogized. Especially when not one received the Spirit; and "if any man have not the Spirit of Christ, he is none of His."

He says "Christ nailed *the whole moral law*—all to the cross. We do not get to Heaven by keeping the moral law." *Can we get there if we live in violation of it?* Where does he say he "nailed the whole moral law to the cross?" That is Baptist Scripture, a forgery is badly needed there.

All that he took out of the way has no need of being kept—was removed because unprofitable. So Paul tells us. Now then we have no need of loving God with all our heart—it is of no profit—nor our neighbor—and as "love is the fulfilling of the law," we have no need of that, the whole moral law is removed, and murder, hate and crime are no impediments to Godliness!! Such is the Doctor's position, such the straits he gets into, all to get rid of infants! Verily they give him much trouble and cause him to fall into divers temptations, to most glaring inconsistency.

He insists that proselyte baptism was two centuries after Christ. He must prove something there, assertion amounts to

nothing, especially after the terrible exposure of his mere assertions the last few days.

He dashes at Tertullian, quotes him on mode, a matter disposed of, strikes at the late revivalists, to much of which we say *Amen*. But it has nothing to do with our question. The *parvuli*, diminutive of *parvus*, a child, hence *parvuli* are little children, and repeatedly interchanged with *infantes*, infants, by those Fathers. Repeatedly where one uses "little children," another says *infants*, just as Luke says "infants" where Matthew and Mark say "little children."

He hints that there may have been interpolation in Tertullian. That is simply on a par with his whole course in this debate, whip around, raise dust, dodge off. No one pretends that there is interpolation here. Tertullian is most naturally led to his opposition to Infant Baptism from his isolated and strange view of religion. He opposes all young people and widows from embracing it, and those reasons pressed by him necessarily drove him into opposition to Infant Baptism. By the gentleman's course, of pretending to raise doubts as to the authenticity of a text never questioned, we could then do the same by any chapter or point in the Bible or history, and the whole be turned into a sea of uncertainty. Only where by not being found in the body of the oldest and best copies of given works do candid men pretend to allow of doubt as to verses and sections of writers, unless in case of copying a word, by mistake a single letter or word is supposed to creep in sometimes, especially when very much like another word.

The forgery of Acts viii, 37 is easily made out. The reasons for the forgery are apparent also. The church Monks held it to be unallowable that a sinner should be baptized without confessing. Hence they put in the words, "If thou believest with all thy heart thou mayest. And he said I believe that Jesus Christ is the Son of God." It is forgery throughout. As we said, Baptist Revision Unions have thrown out words and texts on not half the evidence there is against this text. They could not afford to give up such a favorite passage. Is it not strange that the two main texts relied on against the infants are in the extremest doubts, the

one a palpable forgery, the other in no copy of the Bible known until the sixth century! That was late to come in.

We have established infant membership, which carries with it Infant Baptism. We have shown Infant Baptism independent of the including major proposition, or genus embracing the species. He has not been able to jostle a single point, so it all stands.—[*Time Out.*]

DR. GRAVES' NINTH REPLY.

MR. PRESIDENT:—I will now proceed to call your attention to the

GREAT REVIVAL AT SAMARIA.

Does not the Holy Spirit faithfully tell us all who were baptized on *this* occasion? He does, or he is an unfaithful historian. And who does he say were baptized at Samaria and formed the first church there? "Those that believed" etc.; therefore I am authorized to say—and *none else*—"both men and women." Now, just one more word here—"and their children," would have sufficed to authorize Infant Baptism. If it had said so, no Baptists on earth would have objected. But that "both" is a troublesome stone here, as it was in the case of the Eunuch's immersion, where the Holy Spirit repeated it for peculiar emphasis, that "they went down both into the water *both* Philip and the Eunuch etc.," a death-blow to the claims of sprinkling. And here it is definitive, and conclusive; for "both" cannot, as every school boy knows, be used with reference to *three* persons or things. Only *two* classes were baptized here, *i. e.* men and women.

In a public discussion at Denmark, Tenn., with the late Dr. R. Burrows, he publicly admitted to me when pressed close with this "both" that he did not believe that any infants were baptized in the city of Samaria on this occasion, or the Holy Spirit was an unfaithful chronicler of events. This was frank in a great champion as Dr. Burrows was in his day.

Now I ask Elder Ditzler before this audience to say if he can believe with this passage before him, that men, women and infants were baptized at Samaria, if not, why not? I am willing to rest the whole question on the second of Acts and this passage. The next instance of baptism is that of

THE ETHIOPIAN EUNUCH.

Philip observed the law of baptism here. He first discipled

and demanded a cordial faith in Christ and then he immersed him. We can understand from this what Peter meant by the answer of a good conscience toward God. The Eunuch's conscience was answered, and he went on his way rejoicing. Ah, but this thirty-seventh verse is spurious, says Eld. Ditzler. May be so. Let it be granted that this verse was added by some later hand, and we claim it at once as an indisputable proof of what common opinion sanctioned in post apostolic times. Such an interpolation never could have been made when the church was in the habit of sprinkling infants. What would our Pedobaptist friends say to our introducing a similar verse now. There is no conceivable explanation of how it came to be where it is, but that it was regarded by some transcriber as essential to account for the Ethiopian's baptism by the evangelist, and there is no explanation how this insertion obtained sufferance but that such a demand and such a reply were in harmony with the customs of the age. In support of this view, I need but cite Dean Alford's note; his words are:

"The insertion appears to have been made to suit the formularies of the baptismal liturgies, it being considered strange that the Eunuch should have been baptized without some such confession."

The Dean may or may not have perceived the significance of his admission, but it seems too obvious to call for anything beyond the simple expression of our thanks for the testimony to ancient practice it supplies. God makes the wrath of man to praise him.

But the learned Dr. Stier whom Elder Ditzler has often quoted, says:

"Though Acts viii. 37, may not be regarded as genuine, it expresses only the genuine truth. Indeed after the deception practiced by Simon "with all thine heart," seems exceedingly appropriate and thus speaks for its genuineness."—Words vol. 8, p. 332.

DR. A. BARNES, speaking of the possibly spurious 37th verse, says, "It contains however, an important truth, elsewhere abundantly taught in the Scriptures, that *faith* is necessary to a proper profession of religion."

I next notice what is said of *The Baptism of Households*:

THE CASE OF LYDIA, ACTS XVI. 14-40.

The record of her conversion and baptism is brief and clear. The Lord opened her heart to attend to the things spoken—

just as he does the sinner to-day—the Spirit of God must first open the heart for the word to enter effectually, for the bare word never did or will open a sinner's heart, and he cannot open it himself. Lydia was disciplined and then baptized, and her household. Whether she had children along with her on this trading expedition, three hundred miles from home, I know not—Eld. Ditzler tells us the Syriac says "Lydia and her children," but God's word don't say children, and therefore the Syriac is not true to the original here—but whether her household consisted of relatives or servants, or children, it matters not—they, like Lydia, were *discipled*, they were *adults*. We read in verse forty, that the Holy Spirit calls them *brethren*, who could be comforted by the presence of Paul and Silas. Infant children never are called brethren in God's Word, and not even in the Syriac, or any other language. One thing is certain, there were no children baptized here.

THE JAILOR'S FAMILY, ACTS xvi. 22-35

The record is clear in this case also. The Jailor finding all safe brought Paul and Silas out of the prison, and asked what he should do to be saved. He was told how he and his household also might be saved, viz: by faith in the Lord Jesus Christ. We next find Paul and Silas preaching the gospel to all in the Jailor's house. They did not preach to unconscious babes, if he had any. If he had, it was quite unnecessary to formally except them. When we ascribe anything to a family of which infants are incapable, we do not think of formally excepting them. Accepting the gospel, the Jailor and all his family were immersed the same hour of the night. Where, whether in the baths in the Courts of the prison—which were wont to be, and are today in all Eastern prisons, as in most of ours—or in the river that flowed by the city, we are not told, but one thing we know, not in the Jailor's house, for after the baptism he brought them back again, or up into his house, for the Greek verb *anago*, means to lead up or to *lead back*, and of course they had been out of it—he rejoiced believing with all his house. We see here that all of his house who are *mentioned* or referred to in *this* record, were capable of both believing and rejoicing, as all in

Lydia's house could be comforted, and of course I am willing for such to be baptized.

As these cases will come up again under another proposition, I defer giving the opinion of the most eminent Pedobaptist critics.

In all the Acts of the Apostles, in all their recorded ministry, only five households are said to have been baptized, and of three of these, it is expressly related that all in the house could perform acts that can be predicated of believers only.

Why sir, the baptisms of households is nothing rare with us Baptists. A Brother near Kansas City Mo., this fall baptized four entire households in *one day*, having thirteen children in them and no infants. Dr. Breaker who sits here on my left, has baptized already twice as many households as are recorded of all the apostles, and Bro. W. M. Lea of Arkansas, I see here on my right, has already baptized nine households. Eld. B. N. Crawford of Pike county Miss., has baptized seventeen, and Eld. S. G. Jenkins of Oxford, Ala., thirteen; and in the last few weeks there has been published in *The Baptist*, which I edit, two hundred and ten household baptisms by Baptist ministers in the South, covering a less period of time than is embraced in the record of the Apostles' ministry. I will append the list to the record as the final refutation of this argument from household baptisms.*

* S. C. Kirkland, Hopeville, La., 6; T. A. Kenton, Harrisburg La., 2; Ira H. Bees, Lampasas, Texas, 1; J. F. McLendon Carthage Texas, 4; P. A. Haman, De Valls Bluff, Ark., 1; L. Ball, many and since, 2; G. D. Stanton, Canton, Texas, 1; G. A. Grammar, Yazoo City, Miss., 1; T. L. Talbert, Black Hawk, Miss., 1; J. W. Wentworth, Shady Grove, Florida, 4; M. P. Lowrey, Ripley, Miss., several others 2; Caswell Smith, Haw Ridge Ala., 2; G. W. Martfield, DeSota, La., 2; M. Lambright, Douglasville, Texas, 1; T. T. Eaton, Petersburg, Virginia, 2; John Windham, Texarkana, Arkansas, 2; W. A. Gaines, Chester, South Carolina, 2; R. A. Lee, Carsons Landing, Mississippi, 2; J. H. Barnum, Durhamville, Tennessee, 41; J. G. Westerson, Woodville, Texas, 6; W. A. Agee, Town Creek, Alabama, 2; J. W. Creevelson, Illinois, 1; O. F. Gregory, Charleston, South Carolina, 1; J. M. Hart, Eldorado, Arkansas, 11; H. P. Hamsted, Knox county, Tennessee, 1; R. A. Speer, Cherokee, Alabama, 2; B. A. Crawford, Pike county, Mississippi, 17; J. D. Fletcher, Lonoke, Arkan-

Eld. J. H. Borum, of Durhamville, Tenn., whom I well know, has baptized forty-one households in his single ministry, and may as many more before he dies.

But leading Pedobaptist Commentators are free to admit that the argument from the baptism of households is of no force.

ASSEMBLY OF DIVINES.—“And entered into the house of Lydia: doubtless to confirm them in the faith which they had preached to them—Lydia and hers hearing of their miraculous deliverance could not but be comforted and confirmed in the truth.”

BAXTER.—“His house would not be saved for his faith, without any of their own” (*Par. on N. T.*, on Actt xvi, 31). “They instructed him and his household, that they might indeed believe and be saved” (on v. 32). “He and all his house were presently baptized, as having professed their resolved faith in Christ” (on v. 33). Further, “The apostles delayed not baptism, when serious profession gave them right.”

DR. A. BARNES.—“Salvation was offered to his family as well as himself; implying that if they believed they should also be saved. 32. *To all that were in his house.* Old and young. They instructed them in the doctrines of religion, and doubtless in the nature of the ordinances of the gospel.”—*Com. on Acts xvi. 31, 32.*

My next argument is

THE ESSENCE AND ADMITTED SYMBOLISM OF BAPTISM NOT ONLY DOES NOT WARRANT, BUT CONFESSEDLY FORBIDS AND PRECLUDES THE IDEA OF INFANT BAPTISM.

I prefer to let eminent Pedobaptist scholars and commentators maintain the truth of this by their testimony:

PRES. EDWARDS.—“Baptism, by which the primitive converts were admitted into the church, was used as an exhibition and token of their

sas, 1; W. D. Jordan, Hickory Hill, Missouri, 2; A. M. Russell, Forest City, Arkansas, 6; W. T. Fleenor, Missouri, 3; T. J. Humble, Columbus, Louisiana, 1; C. B. Eagerton, Marion, South Carolina, 2; L. R. Burriss, Baldwin, Mississippi, 2; J. J. DeBoise, Olive Branch, Mississippi, 1; P. B. McCarroll, Rockford, Tennessee, 1; W. G. Inman, Nashville Tennessee, 3; R. B. White, Frier's Point, Mississippi, 1; S. G. Jenkins, Oxford, Alabama, 13; G. W. Durham, Carroll, Mississippi, 1; T. E. Muse, Evergreen, Louisiana, 2; J. Jones, Porkville, Mississippi, 1; D. H. Burt, 1; A. Fitzgerald, Emory, Texas, 1; H. Z. Livery, Quitman, Texas, 4; W. P. Throgmartin, Illinois, 3; B. B. Hinton, Buna Vista, Georgia, 1; N. Jordan, North Vernon, Indiana, 2; W. J. Slinker, Washington, Arkansas, 2; T. H. Pettit, Mayfield, Kentucky, 1; W. W. Keep, Texas, 3; J. W. Lipsey, Coldwater, Mississippi, 6; L. R. Scruggs, Texas, 2; W. M. Lea, Arkansas, 9; J. M. D. Breaker, St. Joseph, Missouri, 10; Eld. Reese Texas, 1. Total 210.

being visibly regenerated, dead to sin; as is evident by Rom. vi. 4, 18, throughout." "He does not mean only that their baptism laid them under special obligation to these things, and was a mark and token of their engagement to be thus hereafter: but was designed as a mark, token, and exhibition of their being visibly *thus already*."—Enqui. into Qual. for full Commu.

VENEMA.—"Faith and repentance are pre-required in baptism. He who presents himself as a candidate for baptism, professes by that very act to be a Christian, declares himself to have passed into the discipline of Christ."

C. TAYLOR.—"In baptism we profess death unto sin. . . . The apostle's purpose is one, though his similes be three. . . . He exhorts that (1) after *baptism* we should walk in newness of life: that (2) after *transplantation* we should conform to the holiness and resurrection of Christ: that (3) after *crucifixion* we should 'yield ourselves unto God as those who are alive from the dead, and our members as instruments of righteousness unto God.' . . . We are now prepared to understand a literal version of the argument, 'How shall we who are dead to sin live any longer therein? Know ye not that whosoever of us are baptized unto a profession of Jesus Christ, are baptized unto a profession of His death?' " etc.—Facts and Evi., etc., pp. 50, 50.

Dr. GOODWIN.—"He argues from the known and generally-received profession and practice of *all* Christians. *Know ye not that so many of us as were baptized*—that is, whoever of us that profess baptism into Christ, profess baptism into His death, as the thing intended by it."—Works, vol. iv. p. 30.

VITRINGA.—"To be baptized into Christ is beyond doubt to be baptized into this, that each should profess his communion with Christ; that each by that baptism, as by a sign and testimony, should avow that he had believed in Christ."—Obs. Sac, iii, 22. 822.

RIGYLTUUS.—"Men are not born Christians, but made such. No man is accounted a believer till he knows Christ. Therefore he must first hear what belongs to the Christian faith; and when he has heard and embraced it from his belief, he may be called a believer: and that the things which have entered his mind through his ears may by an (external) sign be submitted to his eyes, and may strike his mind the more powerfully, he is dipped or immersed in water, in a river, fountain, pool or laver. And as he had received three things;—for first he received faith, and then by faith obtained the pardon of all his past sins; and, moreover, had the pledge of a resurrection to eternal life: so these things are signified by baptism."—In Facts opposed to Fiction, p. 54.

R. BAXTER.—"Know ye not that when men are baptized they are by vow, covenant, and profession, listed into the belief of a crucified Savior, who died for sin to save us from it; and do profess that repentance by which we renounce it, as dead to it for the time to come? Therefore in our baptism we are dipped under the water, as signifying our covenant profession; that as He was buried for sin, we are dead and buried to sin;

that as the glorious power of God raised Him from the dead, so we should rise up to live to Him in holiness and newness of life" (*Par. on N. T.*, on Rom. vi. 3, 4). "To be buried and risen with Christ signifieth, A being dead to sin, and alive to God and newness of life: and it is not only (as is feigned by the opposers) an engagement to this for the future, but a profession of it also at the present" (*Dispu. of Right to Sac.*)

Bp. PATRICK.—"We are baptized unto His death—we are buried with Him in baptism." "We by going into the water profess that we are willing to take up the cross, and die for Christ's sake."—In Booth's *Pæd. Ex.* vol. i. p. 136.

THERE WAS NO INFANT IN THE CHURCH AT ROME.

I open the epistle that Paul addressed to the church, and I see that he spoke of *all that were in Rome*, as "beloved of God," "saints," and this significant expression in Ch. i. 8:

"8. First, I thank my God through Jesus Christ for you all; that your faith is spoken of throughout the whole world."

I turn to chapter vi. and read a few verses, from 1-8.

This could not have been addressed except to a body of professed believers in Christ. Let the honest inquirer read the whole epistle, and see in every chapter abundant proof that all the members of this church were professed saints—believers in Christ.

THERE WAS NO INFANT IN THE CHURCH AT CORINTH.

I am aware that for one generation, 1. Cor. vii. 14, was considered the strong argument for infant baptism, but latterly a pure and honest criticism, even on the part of Pedobaptist commentators has exploded it.

I will quote a few.

LUTZ.—"If Paul had only thought of infant baptism, he could not possibly have spoken thus."—In Stier's *Words, etc.*, vol. iii, p. 329, Clark's Edition.

OLSHAUSEN.—"It is moreover clear that St. Paul could not have chosen this line of argument, had infant baptism been at that time practiced."—*Com.* on 1 Cor. vii, 14.

NEANDER, speaking of the distinction between the children here mentioned and the children of heathens, and of their being "considered in a certain sense as belonging to the church," immediately adds: "But this is not deduced from their having partaken of baptism, and this mode of connection with the church is rather evidence against the existence of Infant Baptism," [*His of Plan., etc.*, vol. i, p. 165. Bohn's Edi.]—He

teaches that this passage "testifies against the existence of infant baptism" when Paul wrote; that if infant baptism had then existed, the epithet *hagia*, which in contrast with *akatharta* is applied to these children," would have been deduced only from the sacred rite."

DR. A. BARNES.—"This passage has been often interpreted, and is often adduced to prove that children are 'federally holy,' and that they are entitled to Christian baptism on the ground of the faith of one of their parents. But against this interpretation there are insuperable objections. 1, The phrase, 'federally holy,' is unintelligible, and conveys no idea to the great mass of men. It occurs nowhere in the Scriptures; and what can be meant by it? 2, It does not accord with the scope and design of the argument. There is not one word about baptism here, not one allusion to it; nor does the argument in the remotest degree bear upon it."

Paul's argument, in a few words is this:—if the intercourse of a believing wife with an unbelieving husband was so improper as that she must separate from him, then all of you would have to separate from all your children, for they stand in the same relation to you—unregenerate—unbaptized.

If there is any doubt about it, notice how Paul addresses the Church, I Cor. i. 2, as a body of persons, "Sanctified in Christ Jesus," "called Saints." Of them Paul says:

I Cor. i. 4 I thank my God always on your behalf, for the Grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 Who shall also confirm you unto the end, *that ye may be blameless* in the day of our Lord Jesus Christ." 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

This could not have been addressed to any Methodist Society on earth—only to a church composed of professed Christians. If any proof is wanting, chapter xiii. 13 will conclude it.

"For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Now in verses 27 and 28 we learn that this body is the visible church of Christ on earth, and it will be confessed that it cannot be said of infants, that *in the same spirit* as the believing adult they are baptized *into* the church, i. e., added to it, and my opponent, mark you, wont admit that there is a living infant on earth a member of a Methodist Society—nor can it be said that infants as such have been made to drink into the same spirit, with believing adults—for they have no volition, they cannot, spiritually, drink in anything.

THERE WERE NO INFANTS IN ALL THE CHURCHES OF GALATIA.

Every member of these Churches who had been baptized, had been baptized into Christ and had put on Christ. Paul especially declares this in these words.

Gal. iii. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

Each one of them all when baptized had openly professed to be united with Christ by faith—further, the force of the phrase “baptized *into* Christ” denotes, that each one had put on Christ, i. e., professedly declared themselves to be the disciples of Christ, and because Christ's, then Abraham's seed, *spiritual*, and heirs. Now no living infant was ever or can be Abraham's Spiritual Seed, for to become thus, they must be the Children of God by faith in Christ, Gal. iii. 26, that, no living infant ever did or can exercise, for “they that are the children of the flesh, these are not the children of God,” Rom. ix. 8.

I am willing for Eld. Ditzler's own witnesses to testify if I am right in this.

CALVIN.—“He uses the similitude of a robe when he says, that the Galatians have put on Christ; but he means that they were so grafted into Christ, that before God they bore the name and person of Christ, and were reckoned more in Him than in themselves.

DR. DODDRIDGE.—“For so many of you as have been baptized into Christ; and so have taken upon you the solemn profession of His religion, these may be said to have put on Christ, to be clothed with His character, and covered with His righteousness.”—Com. on Gal. iii, 27.

R. BAXTER.—“For as many of you as have sincerely consented to the baptismal covenant, and so been baptized into the faith of Christ, and relation to Him, have thereby even put Him on as your garment, and wholly given up yourselves to Him, and so, as His members, are united to Him. And all that are baptized have professed this; which the sincere perform” (*Para.* on Gal. iii, 27).

DR. MACKNIGHT.—“As many of you as have been baptized into Christ, have thereby professed that ye have put on the very temper and virtues of Christ.” (*Com.* on Gal. iii, 27). “To put on Christ, is to follow His doctrine, precepts, and example.”—*Com.* on Rom. xiii, 14

J. WESLEY.—“For as many of you as have testified your faith by being baptized in the name of Christ, have put on Christ—have received Him as your righteousness, and are therefore sons of God through Him.”

DR. A. CLARKE.—“*As many of you as have been baptized into Christ.* All of you who have believed in Christ as the promised Messiah, and received baptism as a public proof that ye had received Christ as your Lord and Savior, have put on Christ.” “To be put on or to be clothed with one, is to assume the person and character of that one.” “The profession of Christianity is an assumption of the character of Christ.” *Com. on Gal. iii, 27*). “Putting on, or being clothed with Jesus Christ,” says he, “signifies receiving and believing the gospel, and consequently taking its maxims for the government of life, having the mind that was in Christ.”—*Com. on Rom. xiii, 14*.

M. HENRY.—“This faith in Christ whereby they became the children of God, he acquaints us, verse 27, was what they professed in baptism; for, he adds, *As many of you as have been baptized into Christ, have put on Christ*; having in baptism professed their faith in Him, they were thereby devoted to Him, and had, as it were, put on His livery and declared themselves His servants and disciples.” “In our baptism we put on Christ, because we profess our discipleship to Him.”—*Com. on Gall. iii, 27*.

Refutation.

ARG. XXXIV. (1). Paul shunned not to declare the whole counsel of God to the Church at Ephesus.

(2). He did not declare Infant Baptism to be required of God as a religious service or parental duty.

(3). Therefore Infant Baptism is not according to the counsel or ordination of God.

ARG. XXXV. (1). If none were baptized during the Apostles, ministry but such as were baptized *into Christ and thereby “put on Christ,”* i. e., took upon themselves, voluntarily the entire and sole jurisdiction of Christ—then infants should not be baptized for they have no faith and can make no profession, and whatever others may do, is no act of obedience on *their* part.

(2). But none were baptized by the apostles, but such as were baptized to put on Christ, etc.

Gal. iii. 27, For as many of you as have been baptized into Christ have put on Christ.

(3). Therefore Infants should not be baptized.

ARG. XXXVI. (1). None but persons, which means accountable beings, are commanded to be baptized by Christ, or authorized to be by His Word

(2) Elder Ditzler admits that infants are not persons, and all know that they are not accountable beings.

(3) Therefore Infant Baptism is not authorized by the Word of God.

ARG. XXXVII. (1) A baptism, that is not the baptism of repentance unto the remission of sins, cannot be called Christian baptism.

(2) The baptism of an unconscious babe is manifestly not the baptism, etc.

(3). Therefore, infant baptism cannot be called Christian baptism.

DR. DITZLER'S TENTH SPEECH.

GENTLEMEN MODERATORS:—It may be proper for me to guard against any misunderstanding as to what was agreed to between Doctor Graves and myself on covenants. He clearly saw, I presume, that we essentially agreed on the fact that salvation is only through the Abrahamic covenant. We differ as to the Jewish church, he, as I understand him, assuming that it was founded on the Sinaitic covenant, whereas I contend it developed out of, and rested on, the covenant of redemption made with our fathers after the fall, and renewed to Abraham, ratified and completed on the cross. As men's minds get confused on the different covenants, I prefer always holding the mind to the *Oneness* of the church, in the way we have already argued it.

Doctor Graves addressed me a letter proposing that we do not discuss the covenants, and we readily assented thereto. Our views have gone to record.

Doctor Graves says in Acts, in all cases, faith and baptism went together. Suppose it was so—

1. It does not prove that the faith was in each case that of the individuals baptized: for only Lydia's faith is named—her household is baptized. That is exactly as it had always been among the Jews. Only the Jailor is said to have believed—yet "all his house" was baptized. Only Stephanas believed—his household was baptized. But he says "the Jailor believed—all his house believed."

We beg to remind him that we only have his very bold assertion for all that. "He rejoiced, believing in God, (*panoiki*) with all his house."

We must remind the Doctor that *believe* is in the singular as well as rejoice, in the Greek—only the *Jailor* believed so far as the record declares—only he rejoiced. The word *panoiki* is purely an *adverb* qualifying *rejoiced*. Yet out of this ad-

verb—one simple word in Greek, we get the four in English—“with all his house,” and used as if they all believed and rejoiced. Not a word of it.

He feels the force of the eight household baptisms of the New Testament and seeks to break their force by denying there were infants in any of them.

1. We hardly believe it would be safe to start up any street in this city and bet heavily that there were no infants in the first eight households you came to, even taking the row where the Baptist preacher lives.

The old Syriac, made in Apostolic times gives additional force to it, by rendering it “Lydia and her children”—“Jailor and all his children.” It being made in that age tells us the very thing that is denied—all the children of the house were baptized.

He tells us the symbolism of baptism is against infant baptism. Here he assumes its symbolism to be 1, What it never had been for 1500 years, as he will admit. 2. What it could not have been in John’s day—no such use then, he will admit, not being named. 3. What it was not in Christ’s day—and which he does not pretend to find a word supporting till some sixteen years after Pentecost. In Romans vi. 4, he assumes it is symbolic of death, burial and resurrection.

But 4. There is no proof of it there or anywhere. Such is the futility of his objection on the score of symbolism. On the contrary, no party so perfectly answers the true import of baptism as infants.

The Doctor urges that those who could read are the parties addressed. And has it come to this? An Epistle is addressed to a church—it implies in his estimation that all its members read it. Were not the prophets read to the church—in the congregations in synagogues in the Jewish church?

The terms *we*, *you*, *ye*, *they*, were all used, yet no one infers therefrom that infants were not in the church then, because they could not read. Common sense was exercised then as now in all such matters. When Paul tells us that those who do not work shall not eat—or Moses—“in the sweat of our face

we are to eat bread all our days"—it does not imply that infants are to be starved.

As to all his authorities quoted and talked of, nine-tenths of them believe it refers to Proselyte baptism—an opinion he repudiated, and thus non-suits himself. He cannot take a matter, in itself wholly in doubt among all commentators, as a proof on another matter in dispute.

In Corinthians and Ephesians God's church is addressed as "saints," etc. These terms, he urges, cannot be applied to infants. Therefore, they are not members of the church. Now, 1. 1 Cor. vii. 14, children—including all—are called "saints" in the Greek—"But now are they—your children—holy"—saints in Greek. 2. In the Old Testament the people of God are constantly called saints—called on to laud, and praise God. Yet all admit infants were in the church—all of them then. If these terms so often applied to a church full of infants, how could their continued use imply their rejection?

He quotes a number of passages where adults are implied as the actors and speakers—Heb. x. 22. "Let us draw near," etc. 1. Pet. i. 3—"Hath begotten us. "The church is "a royal priesthood, a holy nation, a peculiar people," etc. 1 Pet. But we reply that all these things, or the same class of things are said of the church or its members in the Old Testament. The very words of Peter are quoted from the Pentateuch of Moses. Yet it is one of the strongest of the kind he cites in the New Testament. For example—"Let all the people praise thee"—"Let all the house of Israel know." "Come, let us reason together." "How is the faithful city become a harlot!" "These dry bones are the whole house of Israel." Yet infants were in the church thus addressed. Hence all these objections fall in a body to the ground.

The Doctor quotes 1. Pet. iii. 21, "baptism is the answer of a good conscience! He then asks if a babe has a good conscience. He certainly knows that the word "answer" in Greek—*eperatēma* means a "promise, a pledge, a stipulation—obligation—any of these previously given." Thus baptism administered to infants is a stipulation, "a

pledge in advance," so the word is used, as Schleusner, Wahl, and Suicer define and show. Hence there is nothing in this text against infant baptism.

Now had the gentleman wished to meet the issue as such a matter ought to be met, surely he could have laid out some great fundamental principle and stood by it, and "fought it out on that line." Surely if the New Testament had revealed a religion or brought before us a new church of the bold and radically different principles he contends for—if a new church had risen up of such superior claims over the old, strange it is he is compelled to rely on the merest incidental remarks of a speaker here, and a writer there, to discover so great and momentous an event.

When so able, so distinguished and capable a controversialist as Doctor Graves—the Ajax and the Mentor of the Baptists South and West has to rely on such points, it shows how solid and right—how perfectly Scriptural is our position. Meantime the Doctor raves terribly—he is dreadfully excited. Well he might be!

He again reads our Discipline, and quotes Watson and Wesley, then puts a construction upon them neither they nor our people ever thought of or intended, as he well knows. Though I object to some of the phrases in our ritual, because of the liability to misconstruction and perversion, yet the meaning intended is clearly pointed out, in view of our general teaching from our rise till today. Methodistic doctrine never has called for modification and change like that of the Baptist church. By "being delivered from thy wrath," is not meant that there he is so delivered is plain from all we teach. We mean he is already by virtue of atonement passed into a state of favor with God, when born he is born under the full provisions of a merciful government. "The free gift came upon all men unto justification of life." See Romans v, in full. The prayer he makes such an ado over shows by its wording that he misconstrues it all. You read there such phrases as these—of the infant—"that he [or she] being steadfast in faith, joyful through hope, and rooted in love." Who believes all this is in infancy, or takes place in the act

of baptizing him? Dr. Graves pretends that we hold it thus to occur! It reads on, "may so pass the waves of this troublesome world," etc. Is that all during baptism? The preacher prays "that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Grant that he may have power and strength to have victory, and to triumph against the devil, the world and the flesh." So it goes. Does not all this show what we mean, that we pray for the entire future life of the child? Yet Dr. Graves and our foes give all this the opposite meaning! How unbecoming, how ungenerous, and how astonishing such a course! The address to the parents still more clearly exhibits the same facts. They are "to teach" the child "to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same," etc., etc. Would learned men among us thus speak of infants as such? Notice, the heading of all this reads, "the minister . . . shall use the following, *or some other suitable exhortation.*" Dr. Graves tried to impress you with the idea that such form is imperative!! Yet the Discipline he held had that right before his eyes!

We have now answered all that the capacity of our opponents can urge against our cause on the point where they consider us more vulnerable than anywhere else. Instead of crippling or weakening our arguments, we are free to confess, we feel far more confident in them, more secure than ever before; for, being sifted by the shrewdest minds, and tested by the severest forces that can possibly be brought against them, when we see such arguments as the best that can be brought, it increases our confidence in the truth. I confess to you that when I saw Dr. Graves' publication last August, on this question, I presumed he would bring to bear upon it a force—that such would be the fury of his onset and keenness of his lance, that like a watchful general, I went out on an unusually close inspection, pryed closely into every point in my fortifications, threw up some new earthworks, placed several commanding batteries in position, so as to sweep every part of the field, and then I felt—let him come on. Not a

point can he attack, not a parapet can he pass over. And so it has resulted. Our Bible argument we need not re-notice. It is complete. It need not now be restated.

We showed that proselyte baptism existed from Moses onward always. Hence,

1. All infants of Jews were baptized.
2. The infants of all proselyted Gentiles were always proselyted—brought in with their parents into the organized fellowship of the Jewish church.
3. All the infant children of all proselyted Gentiles were always baptized from the days of Moses onward till the commission was given. Hence, under the circumstances the commission was as much of a command to baptize infants as it was to baptize adults, as the learned and clear-headed philosopher of the *Southern Review*, Dr. A. T. Bledsoe, tells us. There are set no limitations, no qualifications that exclude infants. It was at the end of three years, six months' labor to reform and spiritualize, confirm, strengthen and elevate the life of the church. In this renovated condition it is a good "stock," a "good olive tree" to bear the engrafted Gentiles. Bring them in also. So he had taught "Other sheep, I have, which are not of this fold, the church—Acts xx, 28, 29, them I must bring in also, and there shall be one fold and one Shepherd." John x, 16. Into it Christ is the door. He did not destroy the fold, expel those within, or make a new fold, but brought Gentiles into the fold.

We appealed to history. In the years 251–3, we saw sixty-six bishops of the most intellectual part of the earth at that period deciding that it was not necessary to wait till a babe was eight days old to baptize it. The decision was unanimous. Those bishops—the great body of them were preachers and vigorous men, when Tertullian and Origen yet lived; and of the same country, the same districts. It did not come into practice as an innovation then, between Tertullian and these bishops, most of whom went through fearful fires of persecution in their lives. It is preposterous to suppose that any part of the church failed to baptize them; for had a part not done so, such a decision could not have been so promptly

reached, being unanimous. It is unusual to have on great questions, such a decision, never one a new one. Every charge introduced produced great agitation and schisms.

Nothing of the kind occurs as to baptism of infants. Tertullian's opposition shows it to have been unanimous in his day—A. D. 190. 1. The parties baptized in his day are of "innocent age." They are too young to be personally guilty. Hence "infants" in Bible language in the true sense of the word. They were too young to know what it was to be baptized. Hence "infants"—*parvuli*—little children. They were too young to manifest what would be their disposition of mind—too young to "learn"—hence *infants* of tenderest age. Such are a few of the many attributes of infancy Tertullian attributes to those baptized in his day. A. Campbell is honest enough always to call them infants, but such utter perverters of all historic truth as Orchard and that class, have even dared to assert that Tertullian is talking about minors simply!

Strange then if at that day the church was only in small part baptizing minors, people 18, 16, and 15 years old! for Baptists tell us it began to be mooted in Tertullian's day whether or not minors should have baptism; etc.!!

Had a goodly part of the church not baptized infants Tertullian being a shrewd lawyer, a scholar, and rhetorician, would have allied himself with that party. He finds no such party. He would have appealed to the old ministers and members yet living who were born, some in John's day—others a few years later—bosom friends of the immediate disciples of the Apostles, and learned from them the real facts. Infant baptism was universal in Tertullian's day. Irenæus, born before John died, from best information we can get, the bosom companion of Polycarp, John's disciple and bishop of Smyrna, refers to baptism as often fathers of that day did, under "regenerated to God," and names infants first—"infantes." As all must see, if infant baptism was not Apostolic, but a later innovation, it implied two things—1. Entire change of the doctrine of the church, if Baptist principles are to be presumed. 2. A radical change in the practice of the church. The writings of a swarm of most pious and learned men came down

to us filing up the entire period between the Apostles and the days of the 66 bishops named. The whole mass of literature is as silent as the grave on any such change. We gave full historic quotations in our speech on the historic aspect of this question—seventh, I believe and need not repeat it here.—[*Time out.*

DR. GRAVES' TENTH REPLY.

MR. PRESIDENT.—I wish at the out-start to call your attention to the evasive statement of Elder Ditzler as he commenced his last speech, and I frankly express my astonishment! It was Elder Ditzler who privately suggested to me as I was rising to deliver my seventh speech that we discuss the Covenants no longer. I replied they are your stronghold, and I am going to thoroughly examine them, as we agreed to do. He replied I am willing to concede that they furnish no ground for infant baptism. I said if you will rise and state that to the congregation I will consent to discuss them no more.

Elder Ditzler did rise and did state openly and frankly that he conceded that the old Covenants, afforded no ground for Infant Baptism and we had mutually agreed to discuss them no more. I repeated his confession word for word as it stands in the record uncorrected by him or the Moderators, and upon that closed the Old Testament and opened the New and the Old Testament Covenant, made with Abraham or Moses we have from that hour discussed no more. This audience knows I have stated the facts in the case. Does Elder Ditzler wish at this late hour in the discussion of this proposition to go back on his word and honor, and seek to evade the force of that concession?

I do not agree with him that the Covenant of Redemption was made with our first parents after the fall. I showed him that what he called that Covenant was made with Satan and not with Adam or Eve! I do not agree with him that the Covenant of Redemption was made with Abraham or any of the fathers or with any *mortal* being, but the Father made it with his chosen One, the Son, before the foundation of the world, and Christ stood surety to the Father for his people, while Elder Ditzler declares it was made by God, the Father

with Abraham, and Christ stood surety to Abraham for his Father!!

No Sir, from his open surrender of the Old Covenants as a ground of Infant Baptism he cannot escape now from his terrible position—touching the Covenant of Redemption made first in the garden—and if so with Satan, and then with Abraham.

The letter I addressed to him was *after* he had surrendered the Covenants, and contained a suggestion based upon that fact!! The letter is here to speak for itself, and the brethren who bore it! What am I to think of this?

PROSELYTE BAPTISM.

Since my mere reference to authorities touching the groundlessness of any argument for Infant Baptism based on Proselyte Baptism is treated so lightly by my opponent, I will put their very words in proof here. I will quote from the highest Pedobaptist authorities who have written upon this question.

“Dr. P. Fairbairn, already quoted referring to the idea of Jewish proselyte baptism as existing before the time of Christ, an idea generally entertained in Dr. Wall’s time, says; “Later and more discriminating investigations, however, have shown this view to be untenable.” He says that “there is no evidence of a Jewish proselyte baptism till about the fourth century of the Christian era.” “So far, therefore,” says he, “as regards the institutions of the Old Covenant, and the Scriptures of that covenant, a small approach only is made toward that state of things which meets us at the gospel era, when the fore-runner of our Lord came forth with a specific ordinance of baptism, as an initiatory rite to be administered to all who listened to his word; and at a later period the apostles received through such an ordinance all believers into the church of Christ.” (*Imp. Bib. Dic. Art. Bap.*) In his *Hermeneutical Manual*, he says, “So far as the direct evidence goes, the very utmost that can be said is, that indications appear of Jewish proselyte baptism as an existing practice during the fourth century of the Christian era. And as there is no historical ground for supposing it to have been then originated, it may, with some probability, be held to have been commonly in operation for a certain time previously. But if we inquire *when*, or *how*, we can find no satisfactory answer, all is involved in uncertainty.”—p. 275.

“Dr. E. De Pressense (Presby.) thus writes: “Considered from an apostolic point of view, baptism would be allied neither to circumcision, nor to the baptism which was administered to proselytes under Judaism. There is between it and circumcision all the difference which exists between the theocracy into which one enters by birth, and the church into which one en-

ters by conversion. It is in direct connexion with faith; that is to say, with the most free and the most individual act of the human soul.

As to the baptism administered to Jewish proselytes, it accompanied circumcision, and had the same signification. It washed the neophyte and his family from the filth of paganism, and indicated his incorporation and that of his children into the Jewish theocracy; its character was essentially national and theocratic. Christian baptism does not transmit itself by right of inheritance any more than faith. This is the grand reason that makes us believe that in the apostolic age it was not administered to infants. We cannot quote any positive fact in the New Testament that proves infant baptism: the historic proofs that have been alleged are insufficient. There is only one doubtful case; and those who attach more importance to the general spirit of the New Testament than to an isolated text, do not hesitate to contest all its worth. Besides, if we must confess that the baptism of infants began to invade the church in the second century, the principal idea of baptism still clings to it in all its essential elements. The rule is to require a living faith of those who demand it: it is surrounded with solemn guarantees; it is prefaced by three years of instruction; and it is administered only after multiplied and vigorous proofs. "The baptism of infants, far from being traced back to the apostles, is an innovation which coincides with the prevalence of Episcopal notions."

Dr. Lardner.—"As for the baptism of Jewish proselytes, I take it to be a mere fiction of the rabbis." "A Jewish rite," says Mr. Booth, "respecting which the Bible is profoundly silent, becomes the pedestal for a Christian ceremony; and one presumption is erected upon another."

Prof. M. Stuart.—"We are destitute of any early testimony to the practice of proselyte baptism, antecedently to the Christian era. The original institution of admitting Jews to the covenant, and strangers to the same, prescribed no other rite than that of circumcision. No account of any other is found in the Old Testament; none in the Apocrypha, New Testament, Targums of Onkelos, Jonathan, Joseph the Blind, or in the work of any other Targumist, excepting Pseudo-Jonathan, whose work belongs to the seventh or eighth century. No evidence is found in Philo, Josephus, or any of the earlier Christian writers. How could an allusion to such a rite have escaped them all, if it were as common, and as much required by usage as circumcision?"

Dr. J. Bennett says: "The Talmud is so replete with folly and filth, that a Jewish education enfeebles, distorts, and pollutes the mind" (*Cong. Lec.*, vol. viii, p. 238). Yet from a knowledge of such "folly and filth" we are to learn what is Christian baptism!

"Dr. Kitto, on proselyte baptism as existing before John's, and John's being derived from it, says: "This opinion is not at all tenable; for as an act which strictly gives *validity* to the admission of a proselyte, and is no mere *accompaniment* to his admission, baptism certainly is not alluded to in the New Testament; while, as to the passages quoted in proof from the classical (profane) writers of that period, they are all open to the most fun-

damental objections. Nor is the utter silence of Josephus and Philo on the subject a less weighty argument against this view. It is true that mention is made in the Talmud of that regulation as already existing in the first century; but such statements belong only to the traditions of the Gemara, and require careful investigation before they can serve as proper authority" (*Cy. Art. Bap.*)

I will now continue my examination of New Testament Churches.

THERE WERE NO INFANTS IN THE CHURCH AT EPHESUS.

In Paul's letter to this church, he addressed them as a body of Saints and faithful in Christ Jesus, who had been blessed with all spiritual blessings in heavenly things in Christ,—as a company of persons who had been chosen before the foundation of the world to holiness and blamelessness in love, and predestinated into the adoption of children by Jesus Christ, not through goodness foreseen, but according "to the promise of the glory of His grace," wherein he hath made us accepted in the beloved. I will read a few sentences from the address of Paul to them:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. i, 7-14.

No one who respects the divine record, can doubt that this was a church of professed believers—those who had heard and believed, and been sealed by the Holy Spirit. This certainly was not a church—a society like any one Eld. Ditzler can find in the Old Testament—composed principally of infants and unregenerate men, but a model of the spiritual church of Christ, built up of living, precious stones. Let the inquirer read the whole epistle, and he will see that it forbids the idea of infants being members of it.

THERE WERE NO INFANTS IN THE CHURCH AT COLOSSE.

Paul addressed this church as a body of persons who without exception, though once alienated and enemies, as then reconciled—and made complete in Christ.

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." "Buried with *him* in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead." "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col. ii. 11-14.

If the members of this church had been baptized, and every one of them had been buried in their baptism—they had also been raised up with Christ through faith—which cannot be said of an infant. They were indeed a body of "faithful men" who were dead to sin, and their lives hid with Christ in God.

For ye are dead, and your life is hid with Christ in God." Col. iii. 3.

There were indeed children in this church, but they were old enough to be addressed thus.

"20. Children, obey *your* parents in all things: for this is well pleasing unto the Lord."

THERE WERE NO INFANTS IN THE CHURCHES ADDRESSED BY THE EPISTLE TO THE HEBREWS.

(1). *They are addressed throughout as holy brethren, partakers of the heavenly calling, and not of those who drew back unto perdition, but who had believed unto the saving of their souls.*" Heb. x, 39. This certainly was a church of professed Christians! They are addressed as, "*brethren*," they had therefore publicly associated themselves as members with the church by baptism. No Evangelist or Apostle ever addressed any unbaptized person as, "brother," nor should we. It implies a member of the same family, fraternity or organization. A Mason does not address an Odd Fellow as "brother" for the very good reason he don't belong to the same fraternity. I do not address my opponent as brother for he has never been baptized, he does not belong to the same visible family or fraternity with myself.

2. *They had all made a public profession of their faith.*

Mark the apostle's exhortation to them: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." "Let us hold fast the profession of *our* faith without wavering; for he *is* faithful that promised; "And let us consider one another to provoke unto love and to good works: "Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching."—Heb. x. 22-25.

These Jewish Christians well understood the type—the cleansing of a leper under the law. They knew that blood was always before water. When found to be healed he was first sprinkled by the priest with the blood of the slain bird, mingled with spring water, and then before he was allowed to come into the congregation of Israel, he must bathe, immerse his body in water. And this last act was a profession that he was clean and fit to unite with the congregation. So says the apostle to these Christian Jews, having had our hearts sprinkled with the blood of Christ, of which that blood was a type, and our bodies immersed in pure water, let us hold fast the profession of our faith, clearly indicating that the immersion of the body in pure water was a profession of faith.

3. *The primitive Jewish churches were wholly composed of professedly "first born" ones whose names were registered in the Book of Life.*

I have explained this passage at length in a former speech, and given A. Clarke's full comment, and to that I refer all. It is conclusive beyond a question.

I would here call attention to the testimony of the following distinguished Pedobaptist authorities regarding the import of the foregoing citations from the Epistle to the Hebrews.

Abp. TILLOTSON—"This refers to that solemn profession of faith which was made by all believers at their baptism."—Works, vol. iv. p. 865.

Dr. DODDRIDGE—"Our bodies in baptism washed in pure water, intended to represent our being cleansed from sin."—Para. on Heb. x. 32.

Dr. BLOOMFIELD—"The full sense, imperfectly developed, is, 'Let us hold fast unflinchingly the faith we confessed [in baptism], and cling to the hope involved in that profession.'"—Gr. Tes. Sup. vol. on Heb. x. 23.

I have one more—concluding and conclusive—argument to

offer in proof, that infant membership is not warranted by the New Testament.

THERE WERE NO INFANTS AMONG ALL THE JEWISH CHURCHES, ADDRESSED BY PETER IN HIS TWO GENERAL EPISTLES.

He addressed two epistles to Christian Jews, members of churches, because they had been baptized, throughout Pontus, Galatia, Cappadocia, Asia and Bithynia—including the church in Babylon, members of these. Peter tells the churches what baptism was to each one of them, the *answer of a good conscience towards God*—1 Peter, iii. 20. What this means, I prefer to have Pedobaptist scholars, including Jno. Wesley and R. Watson to testify, for surely my opponent will not gainsay them all.

J. WESLEY—"Through the water of baptism we are saved from the sin which overwhelms the world as a flood; not indeed the bare outward sign but the inward grace: a *Divine consciousness*, that both our persons and our actions are accepted through Him who died and rose again for us" (Notes on N. T. on 1 Pe. iii. 21)—Can Christian baptism according to these writers be other than believers' baptism?

R. WATSON—"Now, whether we take the word *eperotema*, rendered in our translation 'answer,' for a demand or requirement; or for the answer to a question or questions; or in the sense of stipulation: the general import of the passage is nearly the same. If the first, then the meaning of the apostle is, that baptism is not the putting away the filth of the flesh, not a mere external ceremony; but a right which requires or demands something of us, in order to the attainment of a good conscience. What that is, we learn from the words of our Lord; *it is faith in Christ*.—'He that believeth and is baptized shall be saved;' which faith is the reliance of a penitent upon the atonement of the Savior, who thus submits with all gratitude and truth to the terms of the evangelical covenant" (Theol. Ins. vol. iv. p. 407). Again, "St. Peter preserves the correspondence between the act of Noah in *preparing the Ark as an act of faith* by which he was justified, and the act of submitting to Christian baptism, which is also obviously *an act of faith*" (p. 409).

There could have been no infants in any one of all these churches—they were Baptist churches, one and all.

I now sum up my second argument from apostolic teachings and practice. I have shown conclusively and proved, by a host of Pedobaptist scholars and commentators, that the baptism of an infant *effectually destroys the symbolism of baptism*, and renders it, not only a meaningless ceremony, but makes it

misstate the truth—teach positive falsehoods,—and that it destroys the perpetual analogy of Christian baptism. It, therefore, cannot be authorized, but is forbidden by the teachings of all the apostles.

I have shown that it was not known by the churches planted or addressed by the apostles, and specifically, that there could have been none in the following churches—*i. e.*, Jerusalem, Samaria, Rome, Ephesus, Colosse, Corinth, Babylon, nor in any of the churches in Pontus, Galatia, Cappadocia, Bithynia, nor in *all Asia, nor in any church composed of Jews, in any part of the world.* If not in churches composed of Jews, then where need we look for it?

I have thus placed before you the teachings of the New Testament, and by showing what these are, have successfully met all his arguments drawn from them. I have demonstrated that it was neither authorized by Christ, enjoined by the apostles, nor practiced by any apostolic church. That it arose in the second century after Christ, with the doctrine of *baptismal regeneration* and a host of other dogmas and traditions, I am free to admit. The first person to mention it was *Tertullian, A. D. 150, and he opposed it.* The proposition calls upon Eld. Ditzler to prove that Infant Baptism is authorized by the Word of God—not that it was practiced by a corrupt section of the professed church in early times. I now wish to introduce
THE TESTIMONY OF THIRTY-SEVEN EMINENT PEDOBAPTISTS, HISTORIANS, CRITICS AND SCHOLARS.

I will introduce these with the recent statement of the ripest scholar and logician in my friends own church—the Carson of Methodists—Doctor A. T. Bledsoe, L L. D., editor of the Southern Review, published under the auspices of the Methodist Episcopal Christian Society.

“It is an article of our faith, that ‘the baptism of young children [infants] is in any wise to be retained in the Church, as most agreeable to the institution of Christ.’ But yet, with all our searching, we have been unable to find, in the New Testament, a single express declaration, or word, in favor of Infant Baptism. We justify the right, therefore, solely on the ground of logical inference, and not on any express word of Christ or his Apostles. This may, perhaps, be deemed, by some of our readers a strange position for a pædobaptist. It is by no means, however, a singu-

lar opinion. Hundreds of learned pædobaptists have come to the same conclusion; especially since the New Testament has been subjected to a closer, more conscientious, and more candid exegesis than was formerly practised by controversialists."

In Knapp's *Theology*, for example, it is said: "There is no decisive example of this practice in the New Testament; for it may be objected against those passages where the baptism of the whole families is mentioned, viz:—Acts x. 42-48; xvi. 15-33; 1 Cor. i. 16, that it is doubtful whether there were any children in those families, and if there were, whether they were then baptized. From the passage, Matt. xxviii. 19, it does not necessarily follow that Christ commanded Infant Baptism (the *mathetousin* is neither for nor against); nor does this follow any more from John iii. 5, and Mark x. 14-16. There is, therefore, no express command for Infant Baptism found in the New Testament, as Morus (p. 215, § 12) justly concedes." (Vol. ii. p. 524)."

Dr. Jacob also says, "However reasonably we may be convinced that we find in the Christian Scriptures "the fundamental idea from which infant baptism was afterward developed," and by which it may now be justified, it ought to be distinctly acknowledged that it is not an apostolic ordinance." (p. 271).

In like manner, or to the same effect, Neander says: "Originally baptism was administered to adults; nor is the general spread of Infant Baptism at a later period any proof to the contrary; for even after Infant Baptism had been set forth as an Apostolic institution, its introduction into the general practice of the Church was but slow. Had it rested on apostolic authority, there would have been a difficulty in explaining its late approval, and that even in the third century it was opposed by at least one eminent Father of the Church." (p. 229).

We quote this passage, not because its logic does, in every respect, carry conviction to our mind, but simply to show how completely *Neander concedes the point, that Infant Baptism is not an Apostolic ordinance*. We might, if necessary, adduce the admission of many other profoundly learned pædobaptists, that *their doctrine is not found in the New Testament, either in express terms, or by implication from any portion of its language.*" *Southern Review*. vol. 14, p. 334-225.

Let his declaration be put into capital letters,—for it is all the authority for infant baptism any candid scholar will claim.

We justify the rite, therefore SOLELY ON THE GROUND OF LOGICAL INFERENCE."

LUTHER.—"It cannot be proved by the sacred Scripture that infant baptism was instituted by Christ."—In A. R.'s *Vanity of Inf. Bap.*, part ii, p. 8.

ERASMUS.—"Paul does not seem in Rom. vi, 4 to treat about infants. * * It was not yet the custom for infants to be baptized."—*Anno*. on Rom. v. 14.

CALVIN.—"Because Christ requires teaching before baptizing, and will

have believers only admitted to baptism, baptism does not seem to be rightly administered, except faith precede."—In Wallace on *Chr. Bap.* p. 52.

LIMBORCH.—"There is no express command for it in Scripture; nay, all those passages wherein baptism is commanded, do immediately relate to adult persons, since they are ordered to be instructed, and faith is prerequisite as a necessary qualification. * * * There is no instance that can be produced, from whence it may indisputably be inferred, that any child was baptized by the apostles."—*Com. Sys. of Div.*, b. v, c. xxii, § 2

BP. BURNET.—"There is no express precept, or rule, given in the New Testament for the baptism of infants."—*Expo. of 39 Art.* Art. xxvii.

STAPFERUS.—"There is not any express command in the Holy Scripture concerning the baptism of infants."—*Theol. Polem.*, cap. iii, § 1647.

T. FULLER.—"We do freely confess that there is neither express precept nor precedent in the New Testament, for the baptizing of infants."—*Infant's Advo.*, p. 71.

CAWDREY.—"The Scriptures are not clear, that infant baptism was an apostolic practice." "We have not in Scripture either precept or example of children baptized."—In Booth's *Pæd. Ex.*, vol. i, p. 306.

MAGDEBURG CENTURIATORS.—"Examples prove that adults, both Jews and Gentiles, were baptized. Concerning the baptism of infants, there are no examples of which we read."—Cent. i, l. ii, c. vi.

WITSIUS.—"We do not indeed deny that there is no express and special command of God, or of Christ, concerning infant baptism."—*Œcon.*, l. iv, ch. xvi, § 41.

HEIDEGGERUS.—"There be neither express precept nor example for infant baptism."—*Corp. Theol.*, l. xxv, § 55.

Archd. PALEY.—"At the time the Scriptures were written, none were baptized but converts."—*Ser. on 2 Pe.* iii, 15, 16.

Bp. STILLINGFLEET.—"Whether baptism shall be administered to infants, or no, is not set down in express words, but left to be gathered by analogy and consequences"—*Irenicum.* p. ii, c. iv, p. 178.

ŒCOLAMPADIUS.—"No passage in the holy Scripture has occurred to our observation as yet which as far as the slenderness of our capacity can discern, should persuade us to profess Pædobaptism."—In Booth's *Pædo. Ex.*, vol. i, p. 308.

CELLARIUS.—"Infant baptism is neither commanded in the sacred Scripture, nor is it confirmed by apostolic examples."—In Booth's *Pæd. Ex.*, p. 309.

DR. DWIGHT.—"In the Scriptures" "there is no instance in which it is declared, in so many terms, that infants were baptized."—*Sermon 157th.*

STAPHILUS.—"It is not expressed in holy Scripture that young children should be baptized."—In T. Lawson's *Baptismologia*, p. 115.

Bp. BARLOW.—"I do believe and know there is neither precept nor example in Scripture for Pædobaptism"—In Dr. Wallace's *Chr. Bap.* page 59.

DR. DODDRIDGE.—“We do not meet with any instance in the earliest primitive antiquity in which the baptism of any child of Christian parents, whether infant or adult, is expressly mentioned” (*Misc. Works*, p. p. 489).

M. MARTINDALE.—“There are no express examples in the New Testament of Christ and His apostles baptizing infants.”—*Bib. Dic. Art. Bap.*

P. EDWARDS.—“There is neither express precept nor example for infant baptism in the New Testament.”—*Can. Rea.*, p. 9.

M. POOLE.—“I cannot be of their mind who think that persons may be baptized before they be taught: we want precedents of any such baptism in Scripture.”—*Anno.*, on Matt xxviii, 19.

DR. BUNSEN.—“The Reformation accepted Pædobaptism, although its leaders were more or less aware that it was neither Scriptural nor apostolic.” Of things believed to be destitute of Divine authority, Dr. B. speaks as “no more scriptural than infant baptism is. The gospel is silent upon the subject of the sprinkling of infants.”—*Hypol.*, vol. ii, pp. 105, 226; vol. iii, p. 205.

DR. STARK.—“There is not a single example to be found in the New Testament where infants were baptized. In household baptisms there was always reference to the gospel’s having been received. The New Testament presents just as good ground for infant communion. Therefore learned men (such as Salmatias Arnold, Louis de Vives, Suicer, and W. Strabo) have regarded both infant baptism and infant communion as innovations introduced since the apostles’ times.”—*His. of Bap.*, p. 10.

DR. JACOBI.—“Infant baptism was established neither by Christ nor His apostles.”—*Kitto’s Cy. Art. Bap.*

DR. F. SCHLEIERMACHER.—“All traces of infant baptism which one will find in the New Testament, must first be put into it.”—*Chris. Theol.* p. 383.

RHEINARD, MORUS, and DODERLEIN, says Bretschneider, “affirm that infant baptism is not to be found in the Bible.”—*Theol.* vol. ii, p. 578.

KAISER declares: “Infant baptism was not an original institution of Christianity.”—*Bib. Theol.* vol. i p. 178.

PROF. HAHN.—“Baptism, according to its original design, can be given only to adults, who are capable of true knowledge, repentance and faith. There is not in the Scripture a sure example of infant baptism to be found, and we must concede that the numerous opposers of it cannot be contradicted on gospel grounds.”—*Theol.*, p. 556.

HAGENBACH, after maintaining that infant baptism had no existence in the earliest apostolic church, says: “The passages from Scripture which are thought to intimate that infant baptism had come into use in the primitive church, are doubtful and good for nothing, viz., Mark x, 14; Matt. xviii, 4, 6; Acts ii, 38, 39, 41; Acts x, 48; 1 Cor. i, 16; Col. ii 11, 12.”—*His. of Doc.* p. 210.

I have not time to follow my opponent into the history of that portion of the church that apostatized from the truth,

and multiplied traditions and practiced commandments of men—for the proposition before us, limits this discussion to the *Word of God*. But I will affirm this, that that portion of the church entitled to be called the “true witnesses,” never did practice either infant baptism nor sprinkling, and never symbolized with the Episcopacy, or the Papacy. Of the Baptists Sir Isaac Newton justly says: “They are the only denomination that never symbolized with the Papacy.”

I will affirm another fact that every student of history *knows*, that when you first meet with infant baptism, A. D. 150, you find it opposed, and you find springing up with it sponsors, god-fathers and god-mothers—and salt and chrism, and exorcism, and trine immersion, traditions all.

And I will state another significant fact. The corrupt and pernicious doctrine of baptismal regeneration—no salvation without baptism—originated the practice of infant baptism, and another fact, every sect that has practiced infant baptism, has done so, and now does so, in order to confer grace or salvation upon the infant, as their Rituals, one and all, show. The implication is, that without baptism, the soul of the infant is endangered or lost.

I will state another historical fact, admitted by Wall to be a fact, and a stunning fact against the apostolic origin, or that the practice of infant baptism was anything but general the first four or five centuries; and that fact is, that a large number of the most eminent church Fathers and writers, were not baptized in infancy—nor until they had made a personal profession of Christ, when it is known that their parents were Christians!

“I produce the following passages, quoted by Danvers, out of the *Magdeburg Centuriators*—authority that no scholar will question:

“Chrysostom saith that the time of conversion was *the only fit time for baptism.*”

Hugo Grotius testifies: “That Chrysostom was born of Christian parents and educated by Meletius, a bishop. Was not baptized till past twenty-one.” And Montfaucon further testifies:

“That his father’s name was Secundus, and his mother’s Anthusia, both Christians before John was born; and that John was twenty-eight years of age when he was baptized.”

Jerome saith, "That, in the Eastern Churches, the adults only were baptized." — *Epistle against the errors of John, of Jerusalem.*

Again, in his *Epistle to Purnachius*: "They are to be admitted to baptism to whom it doth properly belong, viz., those only who have been instructed in the faith."

But Jerome was not himself baptized until thirty years old. Erasmus, in *Vita Hieronymi*, testifies—"That Jerome, born in the city of Strydon, of Christian parents, and brought up in the Christian religion, was baptized at Rome, in the thirtieth year of his age."

Here is a list of the names: Basil, Chrysostom, Jerome, Theodore the Emperor, Gregory Nazianzen, Ambrose, Polycrates, Declaries, the Emperor Constantine, and many nobles, and even Austin himself, of the fifth century. In addition to these, Pancratius, Pontius, Nazarius, Tecla, Luligerus, Erasma Tusca—all offsprings of believers, and yet not baptized till aged."

Orchard pertinently remarks in a note upon this fact—"Since these names with others which could be recorded, are some of the most distinguished for respectability, in the annals of history, one plain evidence enforces itself upon our attention; that *Pedobaptism* was unknown among royalty, courtiers, and respectable persons in Europe, at the period of these eminent men's births."

This argument staggered Wall, and well it might. It, of itself, dissipated into thin air all his arguments and alleged historical evidences. He was forced to confess, in view of it as follows: "It seems to me that the instances which the Baptists give of persons not baptized in infancy, though born of Christian parents are not, if the matter of fact be true, so inconsiderable as this last plea [the sayings of the fathers] would represent. On the contrary, *the persons they mention are SO MANY AND SUCH NOTED PERSONS*, that (if they all be allowed) it is an argument that leaving children unbaptized was no unusual, but a frequent and ordinary thing; for, it is obvious to conclude, that if we can, in so remote an age, trace the practice of *so many* that did this, it is probable that a *great many more*, of whose birth and baptism we do not read, *did the like*. This I will own, that it seems to me the argument of greatest weight of any that is brought on the Baptist side in this dispute about antiquity."

Curcellous, a Presbyterian, says:

"Pedobaptism was not known in the world the two first ages after Christ; in the third and fourth it was approved *by few*; at length, in the fifth and following ages, it began to obtain in divers places; and, therefore we (Pedobaptists) observe this rite, indeed, as an ancient custom, but not as an apostolic tradition. The custom of baptizing infants did not begin before the third age after Christ, and that there appears not the least foot-step of it for the first two centuries."

And if these crushing historical facts are not sufficient to settle this question in the mind of every candid Christian, I

might add the testimony of the Councils of the first six centuries. I have time to add a few :

"The Council of Elvira or Granada, A.D. 305, enjoins a delay of baptism, if the catechumeni act worldly; also adultery and intermarriages should be checked, and ministers of religion should not have strange women with them."

"The Council of Laodicea, A.D. 365, required notice from the person who intended to be baptized, and resolved all should be instructed before they received it; and determined that the baptized should rehearse the articles of the creed."

"The Council of Constantinople, A. D. 384, decreed that certain persons should remain a long time under Scriptural instruction before they receive baptism."

"The Council of Carthage, A. D. 397, in canon thirty-four, declares that 'sick persons shall be baptized, who can not answer any longer, when those who are by them testify that they desire it.' Again, those who have no testimonials, and do not remember that they were baptized shall be baptized anew."

Refutation.

ARG. XXXVIII. (1) That cannot be an institution of Christ, for which there is neither command nor example in all God's Word, nor promise to those who observe it, nor threatenings to those who neglect it.

(2) But Pedobaptists themselves assert that there is no command for, or example of it, and consequently there can be no promise to those who observe, or threatenings to those who neglect it.

(3) *Ergo*, the baptism of infants, unbelieving children, is no institution of Christ, and consequently must be a device of man, and to teach and practice it for a divine appointment must be a sin.

DILEMMA.—Christian Baptism is either a parental or a personal duty.

If it is a parental duty, it is not obligatory upon the child should the parents neglect it, and therefore to be baptized is not the duty of any living unbaptized adult on this earth—which is absurd. If it is a *personal* duty then, it is not the duty of any parent or priest to baptize an infant without its volition, choice—and it certainly cannot be obligatory upon any infant, which is destructive of the entire theory of Infant Baptism.

Perhaps Elder Ditzler would do his people a favor by getting out of this dilemma himself and teaching them the way out.

NOTE.—This is the letter referred to on page 772 :

CARROLLTON, Mo., Monday night.

ELDER J. DITZLER ;—

Dear Sir ;—As you decline to discuss the covenants in connection with this proposition, and as you do not ground Infant Baptism upon them, it is very well, and I shall not press it therefore. I propose we spend the day (Tuesday) upon it, and open on communion on Wednesday morning. Trusting this will be agreeable to your feeling, I am, yours truly,

J R. GRAVES.

DR. DITZLER'S ELEVENTH SPEECH.

GENTLEMEN MODERATORS.—It is to be regretted that Dr. Graves reserved a number of things to this late hour, and for the first time introduces them when I have but the one-half hour speech, in which it is usual to give a condensed summing up of what has been stated. I shall have to briefly notice the new points he so late in the debate brings up, after virtually doing nothing the past entire four speeches. I pressed my main matter on his attention promptly and from my first speech, when I was in the negative, as the record will show.

He says the Apostles, etc., did not call people "brother" till baptized! Ananias said, "Brother Saul, the Lord Jesus who appeared unto thee, etc.," Acts ix. He was afterwards baptized. So you see the Doctor's hobbies wont do.

Panoiki—"with all his house" in our version is purely an adverb, and he knows it, and can do nothing but *qualify* another word—a verb, in this as in most cases. It tells how he rejoiced—amidst his whole house—rejoiced in his family. We have no English word that completely represents it in a brief way, hence the manner in which it is drawn out into four words, *one* in Greek.

He calls for an *express* command to baptize infants, and tells us Bledsoe, Knapp, etc., etc., admit there is no such express command. Knapp says no "decisive mention" of it, etc., etc. Is there any "*express* command" by Christ *to us—to any* sinner to-day to be baptized? Not a word of it! The express command is to the Apostles—go disciple—baptizing them." Our submitting to baptism is a legitimate and just *inference*, but still it is solely on the grounds of *several inferences* that any of us is baptized. We infer 1. That the baptizer is legitimately commanded by the nature of the commission, and his relation to it as a preacher. 2. That as he is commanded to baptize, he could not do so and no such command could be given unless it contemplated our submission to it. So not only are

not infants expressly commanded, but adults are not. As to its not being mentioned, we met that with an overwhelming answer he can never meet on earth. As to Dr. Bledsoe, he expressly repeats that the commission, though it does not specify any class—men, women, boys, or children, or infants—*“it ordains infant baptism.”*

As to writers before named, not naming Proselyte baptism, we showed 1. The Bible is perfectly clear on that point. He has never even noticed in any way the array of facts we adduced. 2. Hosts of historians and writers who speak of Jews, of baptism, etc., when all agree Proselyte baptism was in practice, never mention it, and for the good reason, it had been practiced for centuries—since Moses—from the day it was introduced.

He tells us in a certain council all who were baptized said the Creed. This is Baptist history again, and Baptist interpretation. Why in his speech he put it in evidence that the statement is utterly untrue: for in several centuries he finds three or four men who were not baptized in infancy, one or the other of their parents being heathen, or another accident or circumstance intervening, and this in the fourth and fifth centuries. Not a word of proof exists that repeating the creed was a condition of baptism; same in adult cases.

Do you not see that the Doctor treats this question—meets questions of history just as he does the Bible, by taking some incidental remark or merest accident, or incident, unconnected with the surroundings that would throw light on the subject, and interprets history by such means? It is plain matter of history in Tertullian's day that the church baptized infants, to say the least. It was not named as restricted to any locality, part or section of the church. It was universal. In the same strain Cyprian records the facts—the council of sixty-six Bishops in North Africa, A. D. 251. In the same strain Origen records it while Tertullian expressly says—*“The church gives baptism to infants.”* It is not a part—a section—*“the Church.”* Here we see the whole body of the church is embraced. Now Dr. Graves seeks to avoid plain, simple, historic facts and statements of the most valuable writers—writers

who have transcribed the very copies of the Bible by which we vindicate the purity of our text, and yet to do this he relies on such unexplained, unsubstantial, accidental matters as he brought up! Is that the way to meet facts?

He then quotes Grotius, who was convicted by Wall of gross unfairness and garbling the text. He quotes Stanley, who is full of conceits and notions; and Suicer, who proves infant baptism to have been universal in the very centuries you name. Here are his works before us.

Pelagius, being born and raised in England, had never seen Tertullian's Works, for printing and steamboats, etc., were unknown then, and he had never learned of the momentary,—the spasmodic opposition of Tertullian. I cannot take up the points he raises on Pelagius' views, but simply say, they are wrong, and I will expose them in the fifth proposition, when this matter will come up again. As to Cardinal Hosius, sixteenth century, he did all he could to crush the Reformation, and the most effective method was to split up the Protestants. As the Anabaptists were the weaker party, mainly uneducated and extremely fanatical, he did and said all he could to inflame, arouse and encourage them to every conceit and excuse, that Protestantism might be disgraced and rulers encouraged to put it down as dangerous to law and authority. It is in vain you quote such testimony,—it is nothing.

We must now review our points as hurriedly as possible. We showed, elaborating all the points,

1. That there was the church of God—his own church—the offspring of his covenant of salvation.

As men are essentially and always the same, and need the same remedies, God is the same, we showed that the church is one and the same. It is one in its covenant, its Head, its aim, its principles. We quote Paul, Heb. ii, 12; xii, 24; Acts vii, 38, where the word, "the church" was applied to God's people in the wilderness, in David's day, and applied to the whole of God's people in all time from Abel till his time—looking on it all as a unity.

2. We analyzed it therefore, and found 1, the word church applied to all God's people of all times—embracing all in

heaven and earth. 2. It is applied to the whole of God's people on earth—invisible church. 3. It is applied to a local assembly of God's people who meet at a given place or places religiously. We gave details how all this came about and its force. 4. We next showed that this church was spiritual.

This we proved by showing (1), that Christ was the only foundation, its faith, its spiritual meat and drink. (2) That its ordinances had a spiritual import—symbolizing the purity of the heart, Rom. ii, 28, 29; iv, 11; Col. ii, 11. (3) That the Gospel was preached to them—Heb, iv, 1-4; Gal. iii; Rom. ix, of which Isa. liii was a sample. (4) That they had rules for expelling unfaithful members as strictly laid down as we have now. (5) That as then, so now, as now so then, the rules were sometimes faithfully executed and at times they were not. (6) Hence that as now, and as in apostolic times, Jude iv, 9; 1. Peter, ii; Gal. ii, 4; John iii, 9-11, so then, bad men got into the visible organizations and at times exercised a baneful influence.

5. We then showed that infants were in this church—recognized in its visible organizations, and received its ordinances—the main two ordinances were circumcision and baptism, and both were applied to infants. Infants were in the church. Our opponents stated this themselves, and the Bible was emphatic on it.

6. We then showed that promises of endless existence, increase, perpetuity with enlargement, endless increase—inheriting the Gentiles, were constantly given to this church. Whatever calamities might befall her, in the darkest hours these promises of future enlargement were given. They never were fulfilled in the ancient church prior to Christ. All agree here. They related to Christ's coming; all are agreed here. We know before Christ's death the fulness of the Gentiles never came in. They only came in as single proselytes and their families. Now all stand on a common level. Are these prophecies true or false? Israel was not to be destroyed, but to "*inherit*" the fulness of the Gentiles—they shall be converted *unto thee*." See Isaiah xlix entire.

7. Jesus came—lived a Jew, died a Jew, called Jews and on-

ly Jews to the ministry. Three and a half years he labored, reforming the people, uniting all their moral energies and forces. He teaches that there are other sheep not of this fold—they I must bring in also, and there shall be one fold and one shepherd, John x, 16. This is in perfect accord with all that we have said. He taught, also, that the Kingdom of Heaven—illustrated by a vineyard long leased out,—shall be taken from the Jews and given to a nation bringing forth the fruits thereof. Matt. xxi, 43. How could it be taken *from* them and they charged with guilt in not making a wise use of it, if they never had it? He never has touched these points. And he dare not introduce new matter by the rules of debate in his final negative.

Christ acts consistent throughout. He reforms, goes about doing good. He “repairs.” He “restores.” By rending the vail and giving the commission he lengthens the cords and strengthens the stakes. Paul, Eph. ii, 16–21 and Gal. iv entire, Roman xi. entire shows that the unbelieving Jews still clung to the mere outward form—the ritualistic forms of worship. Its law had been “added,” brought in “till the times of reformation”—“made nothing perfect,” “waxed old,” “was unprofitable.” It was “removed,” “taken out of the way.” All this opened the way to the Gentiles, who “must be brought in.” Now take up the *actual* record of events and they all confirm and demonstrate this as the only true view. John the Baptist does not organize a church. This Dr. Graves admits. The people he baptizes do not receive the Spirit—no purging away of moral pollution. They are prepared simply to repent, and believe on the Messiah when he comes.

Jesus organized no church. All those whom he pardoned, blessed, remained in their respective synagogues, or churches local. Hence we see no new church organized. Christ remained forty days after the resurrection—no new church yet. On Pentecost we see these reformed, spiritual Jews, but no new church. Those who were converted on Pentecost and daily those times, were “added to the church”—“added to the Lord”—“*the Lord* added to the church”—not *men*.

As this is so important an issue, is it unreasonable in us to

demand fact—to require clear, scriptural statement for the leading points our opponents seek to prove, since we did so in *every point*. Not a thing is inference on our side. All is positive fact—Bible record. Let it be met by the same. We quoted Scriptures, New Testament mainly, to show 1. A church. 2. It was spiritual. 3. Its members assembling for religious acts constituted local congregations. 4. Infants were recognized in the church. 5. Prophecies of perpetuity given to inherit the Gentiles. If it ceased—if it perished, it never did inherit them, and prophecy all failed. He admitted John did not organize a church. We saw that Christ never organized a church in his day. Such were the records we gave you. We saw that 1. All Bible records thus tallied.

2. All Bible doctrine (1) Prophets (2) the sayings of Christ, John x. 16; Matt. xxi. 43 for example and (3) Paul, Gal. iv.; Rom. xi. 12, 15, 16, 19, 20, 21; Eph. ii. 16-21, iii. 6, agree that the unbelieving, rejecting Jews were rejected—"blinded," "stumbled," "fell away" "cut off," "cast out," and the Gentiles "brought in," engrafted into the place made vacant by the outgoing Jews.

3. Reason confirms all this. It is a reproach to the Almighty to suppose that he was experimenting on his own policy, and required from four to six thousand years, according to different systems of chronology, to have a church. Nay, we showed that the very word church used by Paul and Christ was borrowed and quoted from the Old Testament Greek.

Now what does the learned Gentleman offer as an offset to all this? Let us deal in strictest fairness. He relied solely on filing objections to our position—with "syllogisms"—every one of which assumed as true the very thing denied and involved in the question, and assuming as untrue matters wholly involved in the proposition; e. g., he assumed that infant baptism was contrary to the teaching of the New Testament. Therefore, so and so! And that was his logic!

Then he appealed to us to find it expressly named that an infant was baptized in the New Testament. We demanded where it was expressly named that 1. John baptized a woman, 2, or had been baptized himself, or 3, where boys and girls—children were expressly named as baptized in the New Tes-

tament, though Baptists do baptize them even as young as ten, nine, and some eight years old. Yea, 4, let him find where the twelve Apostles were said to have been baptized, or 5, where they ever baptized anybody; or 6, where women took the Lord's supper, or 7, where Ananias was baptized, or 8, the seventy who preached, or 9, where the one hundred and twenty were baptized, or 10, where the great body of pious Jews on Pentecost—Acts xi. 5-11, were baptized, or 11, where the infants that during the whole of Apostolic times were circumcised, are anywhere expressly named—that is, the record given, or it named where any one of the tens of thousands who were circumcised, were said to be circumcised. He was dumb on it all.

Now if all these important baptisms are omitted, as he believes they are merely omitted to be named, how could we expect it to be recorded that the baptism of an infant, a thing as common as eating almost, should be specially recorded? Thus we see the most popular hobby against infant baptism utterly falls to the ground.

He then urges that Christ organized the church on the Mount—(Matt. v. vi. vii.) We asked for proof. It was not even named—attempted. 1 The word church does not occur in the sermon. It is not hinted. 2. He gives not a hint about organizing one. 3. To organize a church means a visible, local congregation, with officers, etc. Where were such appointed or elected? In a few hours all the parties are gone—and in a short time they are sent over Judea to preach. Where is the organized church? Why the word church was never used by Christ, so far as the record goes, but on two occasions in all his ministry, and the first naming of it is as late as Matt. xvi.

We called for explanation on the point from the Baptist standpoint—how it could be that John's baptism put no one into a church, and Christ without baptism did put them into the church, without any local congregation—composed only of preachers traveling about two by two, but he passes such objects in silence. And by such amazing absurdities and assumptions as these, the infants are to be rejected! These are the best arguments that can be brought!

As a leading opposition, he urged that the ancient church was founded on circumcision—hence a mere carnal, ecclesiastico—political institution—a commonwealth! But 1. We called for proof—none was adduced. 2. We demanded how the piety of Abel, the purity of Enoch, Elijah, the faith of Abraham, Moses, Samuel, the moral excellency and piety of Daniel, the Hebrew children, etc., all of whom lived by faith, “died in faith,” could come of a mere political institution? He has not attempted an answer? 3. We then pressed, also, the fact that Christ was the foundation of their faith—by his stripes they were healed—I Cor. x. 3-4; 1. Pet. i. 9-11; Is. liii. entire, hence they trusted on Christ as really as we do. He passed it all in silence. As all in all ages trusted in Christ as the Lamb slain from the foundation of the world, they are one with him. 4. We showed that the church existed before circumcision, hence not founded on it. 5. We showed that circumcision was not re-enacted or practiced till the Jews settled in Canaan—for forty years not a soul was circumcised, yet they are not only called “the church of Jehovah” then, but ate of the spiritual meat, drank of the spiritual drink—yea drank of Christ. 1, Cor. x. 3-4, while in the wilderness, and called “the church” then also, Acts vii. 38. 6. We showed that the two ordinances baptism and the Lord’s supper were administered and were purely symbolic as well as circumcision. Gen. xvii.-11, with Rom. iv. 11; ii. 28-29; Col. ii. 11; Ex. xii. 5-21, etc.; Ex. xxx. 18-20; Lev. viii. 6; Num. viii. 7; xix. 13; Ezek. xxxvi. 25; Isa. xlv. 3; Heb. ix. 10, 13, 19, 21; 1 Cor. x. 1-2; Ps. li. 2-9, etc. Hence the administration of circumcision was no more a carnal ordinance than is baptism to-day, and it was as purely symbolic of purity, as the texts just cited clearly assert. Did he meet these facts? No attempt was made. He aims to offset all by asserting that no law or provision existed for expelling unfaithful members. This we promptly exposed elaborately, or rather had fully anticipated in our first speech which was read. He asserted that bad men were in that “institution,” hence it was carnal. We showed 1. That bad men—very mean men, crept into the church in (1) Paul’s day, Gal. ii. 4:

(2) in Jude's day, Epis. to Jude, v. 4-9; (3) in Peter's day, 1. Epis. ii. 4-11; and in John's day, 3. Epis. v. 9-11.

2. That bad men are in his and our churches to-day, too many by odds. Hence to rely on such a fact for argument was astonishing. Such were the leading objections he offered to our facts from the Bible.

We showed that before baptism was ordained or named in the Old Testament, provision was made for incorporating Gentiles with their infant offspring into the Jewish church. That one law and one custom, and one ordinance should be to both. Baptism was instituted after this event. Hence as a Jew could not approach the altar without purification through baptism, as symbolic of a purified heart, much less could a Gentile approach into the congregation or the church uncleansed. We detailed the Bible facts. They always brought in their infants with them. Thus were they proselyted—discipled. This continued up till the commission was given. As the Apostles were all Jews, Christ a Jew, and no restrictions were laid on, but an adherence to the past custom commanded—"all things whatsoever I have commanded you"—"I came not to destroy, but to fulfill"—it enjoined infant baptism as much as adult baptism.

He relied, finally, on "disciple" as excluding infants. He asserted that it implied previous teaching. "You cannot teach an infant, hence he cannot be baptized. We replied—

1. It does not imply previous teaching. This we proved, (1) by the greatest of scholars. (2) by Christ's process of discipling. Matt. iv. and ix. 9. (3) by the discipling of all infants of converted Gentiles with their parents. (4) by Num. iii. 28, where 8,600 infants a month old and upward were put in a state of discipleship for future use.

2. We showed that if his interpretation and position on that point were correct, still he was wrong, and we right, because (1) Timothy was a disciple when *brephæ* an infant. He had been "taught" "from infancy"—2. Tim. iii. 15-17, (2) from Doctor Graves' position as soon as any one is capable of being taught, he is capable of being baptized. But at two, two and a half, and three, four and five years old—varying those ages as degrees of capacity are found, infants are taught, and

taught most valuable and impressive lessons. In those ages, the most enduring impressions are made—from two to five years old. In Bible and church phraseology, this is infancy. In this age—in this period the seeds are sown—the lessons impressed in vast numbers of cases that make or defeat all future character. By the commission we are commanded to baptize our infants, even if Doctor Graves' interpretation should be excepted, unsupported as it is. You may not evade that duty. It is a command by Jesus Christ. We appealed to History. We found that in the year 90 after John's death or 89, rather, Tertullian found baptism of infants a universal practice in the church. Origen, born 84 years after John's death found it universal. Irenæus, born before John's death found it universal. The 66 bishops 150 years after John's death found it universal, in the most cultivated part of the civilized world. We showed that the entire space between this council and the Apostles—between Origen or Tertullian and the Apostles was covered by Papias, Justin Martyr, Clemens Alexandrinus, Irenæus, Polycarp, Ignatius—most holy, learned and pious men. Had infant baptism entered the church during this time at any point, a storm of opposition would have met it, and a world of discussion ensued. No such fact occurred. Its entrance would have implied 1. New doctrines. 2. A radical change in practice. No such change could have come in without a fearful commotion and schisms almost endless. Not a trace of any such thing appears. Hence it was Apostolic. Tertullian opposes it as an existing practice of the church—as much so as the baptizing of “young people,” “widows” or any other class whose baptism he opposes in the same paragraph with the other.

Gentlemen Moderators, we have done our duty. Let every one do his—bring up your children in the way they should go—in the nurture and admonition of the Lord. Earliest impressions are always the most lasting.—[*Time out.*]

[At the close of Dr. Graves' reply to the above, it was urged by Dr. Ditzler that some new matter was introduced by Dr. Graves, e. g.—his strictures on *parvuli* as used by Tertullian, and Irenæus' use of *regenerated*, and several other points that on his part had not been introduced, but could be replied to under proposition 5th, where this matter would come up again. See 1st Reply on Prop. v.]

DR. GRAVES' ELEVENTH CLOSING REPLY.

MR. PRESIDENT:—My opponent has concluded his argument to prove that Infant Baptism, as practiced by the M. E. Church South, for this was the proposition accepted for discussion by Eld. Ditzler's committee, is authorized by the word of God. Has he shown any authority in God's Word for it? for a positive law must be grounded in precept, or clear and long continued example, says Blackstone, and so say all jurists. Has Eld. Ditzler given you a precept or command found in the Bible? Not one. Has he so much as claimed that he has? Never once, nor intimated that he has. Has he quoted an example of Infant Baptism in either Testament? Not one, nor does he claim to have done so. He has published to the world that the commission is the only law by which to baptize any one, and has he found authority in it? He has scarcely mentioned it in the whole discussion. What has he based the practice upon? Upon the identity of the church in all ages, and the covenant—made in the garden with Eve, he said, but I showed him that what he called a covenant there, was made with Satan—that called the church into existence, and which covenant was renewed to Abraham, re-establishing the church in his family, that continued through all the ages until this day; and since it embraced children in its covenant provisions at the beginning, it embraces them to-day. In reply to all this, I first asked him to define what he meant by *church* as he used it, and he gave me the definition of what is called the "invisible church"—the whole company of the saved in Heaven!

I have repeatedly asked him if he would endorse the definition of church found in the articles of his own Discipline, and he has refused for three days to answer me. He has known from the first day that it would be certain death to him to define correctly a visible church, or to endorse the article in the Discipline, since that church never existed before the advent

of Christ, for according to his own authors, without Christian baptism there cannot be and there never was a visible church.

In his invisible church *there never was an ordinance of any kind*, and of course no baptism, nor was there ever a living infant and how then could this church in any way authorize infant baptism?

But I showed that there was no church in the Garden—or Satan was the head of it—nor in the family of Abel, or Noah, or Abraham, Isaac or Jacob. I conclusively demonstrated that the Covenant of Redemption was never made with mortal sinful flesh, and that the covenant with Noah or the covenants made with Abraham, whether considered as two or one, or the covenant at Mount Sinai, never called a Christian church into existence, and therefore could in no sense warrant Infant Baptism.

After six speeches, Elder Ditzler confessed to the congregation that he surrendered those covenants—the covenants we have been discussing—as affording any ground for Infant Baptism, and upon this surrender of the covenants, which of course surrendered with it the whole church identity argument, I closed the Old Testament, since it confessedly furnished no authority for Infant Baptism.

So much at least has been accomplished by this debate, so far as Methodists South are concerned. The argument for Infant Baptism as heretofore based on the Covenant of Circumcision, is openly surrendered and must be abandoned so long as Elder Ditzler bears the endorsement of the Bishops of his church.

His proposed argument was that drawn from analogy between the Old and New Testament Churches, but it broke down with him, but suppose it had not; *analogy can prove nothing*.

Leaving the Old he opened the New Testament, but not a precept for it or example of Infant Baptism, has he produced to authorize it, and if he had found authority for the *practice*, it was still incumbent upon him to show that it was practiced to wash away the guilt of original sin and to deliver the infant from God's wrath, as his church teaches, by Wesley, by her standard writers, and the Discipline.

He has sketched through the New Testament, asking me a multitude of questions and claiming that certain passages are in harmony with the practice, or render it probable.

I think I have fully answered or indicated my answers to all his questions which I deem relevant to this subject, and I have guarded against wasting time on irrelevant matters, with which his speeches have abounded. My answers and the difficulties I presented, by way of replication, I will briefly sum up here.

1. He asked me *when* the church or Christ's visible kingdom was "set up?" I answered, The gathering of the first material or subjects was accomplished by John the Baptist, the first ordained minister of the Gospel, and he was ordained and commissioned by the King himself as Herald, the first officer of his staff. John made the proclamation and terms of amnesty and peace, and did make ready a people, subjects for his Lord, by immersing in the Jordan those who gave him evidence of repentance toward God and faith in the Messiah.

And these subjects Christ accepted, and assumed jurisdiction over them. We see here the essential elements of a kingdom. 1. A king; 2. Subjects; 3. Jurisdiction claimed and acknowledged; 4. Territory.

"Bride" is preeminently one of the titles Christ gives his church. John said of Jesus, after he had received these subjects, "he that *hath* the Bride, is the bridegroom," and he could as properly have said, "he that hath the kingdom is the king."

We have here the germ, the "mustard-seed," state of the Kingdom of Heaven that had never appeared on earth before, set up, as Daniel prophesied it would be, in the days of the kings of the fourth universal Empire, the Roman, and under the reign of a Cæsar. I have affirmed and do affirm that to have been a real visible organization comprised entirely of subjects immersed upon a profession of repentance and faith.

1. *It was an organization, that could be entered.*

"But the publicans and harlots go into the kingdom of God before you
—Matt. xxi. 31.

2. *The entrance could be "shut up,"* which is not true of the invisible church if there be one.

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in." Matt. xxiii, 13

3. *It could be violently assailed and suffer at the hands of its enemies.*

"12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matt. xi. 12.

This invisible kingdom, if there be one, cannot be assaulted or injured, for *biadzo*, rendered in our version "suffereth violence" means to suffer *injury, outrage, wrong*—as "*biadzesthai parthenon*," to do violence to, or force a maiden—nor could the invisible state be taken by force—*arpadzo*, means "to tear, ravish away, to seize and overpower"—and if it had had an existence in the bosom of these Jews for thousands of years, why had it not been assailed, opposed and maltreated before?

If this expression means "getting religion" as my friend claims, how is it that it is so much harder work from the days of John the Baptist until now, than from the days of Abel, Abraham or Moses until John?

4. *It had never been preached before, and men invited to enter it, for it had not existed.* "For the law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it," Luke xvi. 16. The gospel of man's salvation had been preached, but the church had not been opened and men invited to enter it.

5. *It was an organization that could come nigh and unto the people.* "And say unto them, the kingdom of God is come nigh unto you," Luke x. 9-11. "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you"—Matt. xi. 11-28. Luke says "upon you" x. 20. The invisible kingdom is never nearer at one time than another, and it never is said to come unto or upon men, and if Christ had had a visible church among and of that people for four thousand years he could not say it had at that time come nigh or unto them.

6. *As it was an organization that had been brought to and set up among, the Jews in the very capital of their nation and its privileges*

offered to them, so it could be taken from them. This fact clearly explains the prophecy of Christ, Matt. xxi. 43, which was fulfilled when the gospel and this self-same gospel church was taken from the Jews and given to the Gentiles, and until this day especially belongs to them. This meets "the kingdom shall be taken away from you," of Elder Ditzler's argument from this passage, and throws the clearest light upon another. I will tell him that in the figure of the "Olive Tree" which he has so misinterpreted and misapplied, the "good olive tree" represents the Christian church, on this we are agreed, but I say that church was established during the ministry of John and Christ.

It was at first and for years composed *entirely of Jews*, and these were as the first-fruits of the nation from the preaching of the Gospel, and were acceptable unto God, and an earnest that the lump and mass of the nation, will ultimately be gathered and received, and so the day cometh when all Israel, then existing shall be saved—in that day when the promised Deliverer shall come to Zion.

Let the candid inquirer read the whole of the eleventh chapter of Romans by the light of this fact, and it is as clear as unclouded noonday. The Root was Christ and he, a Jew, that furnished fatness to the good olive tree—the church—into which, the Jews were introduced by faith in which while they did stand, they stood by faith, and for the lack of which they were broken off, rejected, and the Gentiles introduced by faith, in which they stand by faith, and from which they will be broken off; and cast away if they do not believe. The chapter is a delightful prophecy of the restoration and final salvation of the Jews as a people, that when the times of the Gentiles shall have been fulfilled, then the remnant of Jacob that shall be left shall be turned unto the Lord, and that prophecy shall be fulfilled when "a nation will be born in a day." Paul tells us that as the casting away of Israel redounded unto the riches of the Gentiles, the receiving of them will be as life from the dead to the Gentiles. Millions of Gentiles will be converted to the faith of the Gospel when God fulfills his promise to the fathers, and this explains, as I have before intimated, the passage so misapplied

by Eld. Ditzler. Acts xv. 16. "After this I will return and build again the tabernacle of David which is fallen down, and I will build up the ruins thereof, and I will set it up." This has no reference whatever to building up again the visible church of Christ which had fallen into ruins, for Daniel had prophesied of Christ's kingdom that when set up, it should never be broken in pieces; and Christ had said that the gates of hell *shall not* prevail against it—but this was spoken of David's literal House, the Royal Throne of his Kingdom, now long fallen down and in ruins, then to be set up, and David's Son, the antitypical Solomon to reign upon it forever. This passage as well as that of the Olive Tree has sole reference to the restoration of the Jews in the "latter days," and their conversion to Christianity, when they will be grafted along with the Gentiles by faith in Christ into his Church, which had been aforetime offered to them by John, by Christ and the apostles, but which the mass of them had rejected against their own souls, and therefore it had been hidden and taken from them. As I told him when he introduced it, *this church* never had a non-believing infant or any but professed believers, for all in it stand by *faith* of which infants are incapable.

I have also indicated to him that he could not have introduced a ground to authorize Infant baptism more fatal to his cause than Proselyte baptism.

Let me review it before you, for if he has any other ground left him, I cannot find it, and this is *quicksand* beneath his feet.

Eld. Ditzler's position, and those who stand with him is, that John's and Christ's baptism was but a continuation of Proselyte baptism, and as all the children of the family were baptized with their Gentile parents, so all the children however young, of parents who are proselyted to Christ, should be baptized.

Now grant that Proselyte baptism had existed, before the days of John, which the latest and ripest scholarship of the age agree in denying, let us see what good the rite will do his cause.

1. If Proselyte Baptism had existed one thousand years, it was at best a man's invention, one of the traditions of the El-

ders, *for God never commanded it.* This fact all scholars admit. Infant Baptism then is but a *tradition* of Judaism.

2. But no Jew with his children ever submitted to Proselyte Baptism. It was not a law unto Jews, and yet John baptized Jews as well as Gentiles, but never told the Jew or Gentile to bring their infant children along with them.

If Christian baptism is but a continuation of Proselyte baptism, then no Jew could ever have been or can now be baptized.

But the Gentile proselyte could bring his children and slaves with him, however old. Yet Eld. Ditzler will only admit infant children. Where is his law for cutting off children fifteen or fifty years old? By that law I will cut off the non-believing infant. But the Gentile could bring only his own children to Proselyte Baptism. Yet Eld. Ditzler claims the right to baptize the infants of all unbelievers as well as believers, Jews as well as Gentiles.

But according to the law of Proselyte Baptism, the one baptism of the father and his children, sufficed for all succeeding generations. There was no Proselyte Baptism required of the children of his children, forever; they were, *de lege*, Jews. Yet Eld. Ditzler preaches the duty of the children of each family to be baptized in their generation as their fathers were. By what law? But Proselyte Baptism incorporated the children of the Proselytes into Eld. Ditzler's Jewish church, and gave them a rite to the Passover, and all the privileges of it. Yet Eld. Ditzler declares that no infant or child he administers his Proselyte baptism to is in any sense, a member of the church; is not numbered with them, and is not entitled to the Lord's Supper which came in lieu of the Passover. How is this?

But finally, Proselyte baptism was by *immersion of the whole body* in water by the proselyte himself, and yet Eld Ditzler teaches sprinkling in place of immersion. And he would not receive it as baptism in any sense if the subject should dip himself or sprinkle water upon himself! How is this?

But I have put it in proof that the theory that proselyte baptism existed before John the Baptist's day, which years ago was advocated by Wall and Lightfoot and others, has been

exploded and relinquished by all later scholars. I know of no living standard scholar who now holds to it. I have quoted Fairbairn, Pressense, Stuart, and others.

What must the Christian-thinking portion of this audience think when they hear Elder Ditzler rest Infant Baptism upon Proselyte baptism, at best, but a Rabbinical tradition and not instituted for ages after the law of Christian Baptism was given! This, so far, is his firmest foundation, and it is *quicksand*. My opponent, as you all must have observed, has avoided the commission as he would a pest house, and yet he may in the end claim that because it does not in so many words forbid the baptism of infants, it allows, and therefore ordains it! Cannot the Catholic as justly claim that the commission ordains the baptism of mules and bells? I will say this and no more touching the commission here, as we shall spend a whole day upon it when we reach the fifth proposition. When Elder Ditzler claims that it addresses or embraces infants, that moment he as openly consigns every unbaptized infant to perdition, as Wesley and the General Conference do in the Doctrinal Tracts, and as Elder Ditzler does impliedly when he sprinkles an infant using the Ritual of the Discipline.

I have showed that John baptized no children, and therefore they could not have been among the material he prepared for Christ's Church, and I brought forward the frank admission of eminent Pedobaptist commentators to this plain fact.

I showed that his claims that Christ's words to His disciples when they brought little children unto Him that he might lay his hands upon them and bless them, were utterly without reason, and that this passage has long since been surrendered by all modern critics and commentators, and that the very fact that the disciples rebuked those who brought young children to Him was conclusive evidence that hitherto they had baptized no children, and that they were unknown as members of the church as yet. I was justified in concluding that during the ministry of Christ, no children were taken into the church or baptized, and the law of baptism

given to the apostles positively forbids the baptism of infants, since it was limited to *believers*.

I have passed over the entire record of the Acts of the Apostles, and found that the Holy Spirit, the unerring and faithful chronicler of all important events and acts, nowhere indicates that infants or unbelievers were ever baptized—but in every instance, where the subjects are mentioned, believers are specified—and when households are mentioned, the Holy Spirit is careful to tell us that all the members believed and rejoiced, or were comforted, or could, or had “addicted themselves to the ministry of the saints.”

I then examined the teachings of all the Epistles, and ascertained the true symbolism, or design of Christian baptism, and found that in every case, it was for a profession of personal faith in Christ—a profession of personal union with Him—that One had died to sin—had arisen to walk in a new life—and thus had put on Christ before the world—acts that would be meaningless, were baptism applied to unconscious babes or unregenerate sinners; and I thus found that infant baptism was opposed to the very symbolism of baptism, and the perpetual analogy of Christianity.

I then examined the character of the membership of the churches planted by the Apostles, and I found that the Apostles addressed each as composed of “saints,” “brethren,” “faithful in Christ” Jesus, that all had been baptized into Christ, and thus had put on Christ, *i. e.*, had made a personal profession of discipleship to Christ, and, that they had been baptized to obtain the answer of a good conscience toward God, and therefore, the apostolic churches must have been composed of professed believers only.

I also notice the fact that, Paul declared to the church at Ephesus, that he had declared the whole counsel of God to them, and he doubtless did to all other churches, but, in his Epistle to this church, or to any other church, he nowhere intimates that it is the duty of Christian parents to baptize their children, and bring them into the church—he promises no blessings, holds out no reward for doing it, and threatens no penalty for failing to do it; neither does Peter, James,

John, nor Jude, and therefore we are bound to conclude that infant baptism is not a part of the counsel of God.

Having followed him from lid to lid of the Bible and shown he has not offered the least semblance of authority for Infant Baptism, I have presented you with the testimony of the most eminent Pedobaptist historians and commentators, embracing the very best scholarship Pedobaptists boast of, and these men honestly admit and declare that the Word of God affords neither precept for, nor example of, Infant Baptism, and many tell you frankly that the rite was not known in the apostolic age, and that it is manifestly a tradition of men. There is not a historian of any sect who declares that it was practiced in the first century, and this is all that concerns us. Mark this fact :

His argument that Infant Baptism must be Scriptural, because it was mentioned so early as A. D. 150, proves too much, for it would prove that trine immersion and baptismal regeneration, and a host of other confessedly human traditions were scriptural also; but Origen tells us expressly, that Infant Baptism was a tradition.

I next brought forward the fact that the majority of the Christian Fathers, the children of Christians, were not baptized in infancy. I gave the names of a number of them, embracing Origen, Chrysostom, Ambrose, Austin, Jerome, the Emperor Constantine, and several others. And I affirm that my opponent cannot name one Christian Father or man in the first four centuries who was baptized in his infancy. Must not this fact make its proper impression upon every candid Christian mind? Dr. Wall regarded it as the most difficult fact he had to grapple with, and the strongest historical fact Baptists had brought forward in opposition to Infant baptism, and I have brought it forward here, and asked my opponent, as he had paid so little attention to my arguments against the practice, to notice this, but has he done so?

Finally I claim, as I have a right to claim, that my Refutation throughout has been most thorough and complete. I should consider that I had done but comparatively little to have simply exposed the sheer fallacy of Eld. Ditzler's arguments in support of Infant Baptism, I feel satisfied that I have

done this—the countenances of this audience, of the many Pedobaptist ministers before me, whom I know, convince me of this,—and more than this. I have explained many passages of Scripture, hitherto pressed into the service of Infant Baptism, and satisfactorily shown that they discredited the practice; but in addition to this, I have presented thirty-eight arguments, in due logical form, any one of which is a thorough refutation of the practice. He has but twice, if my memory serves me, referred to them, and then not to answer, but to make light of them !

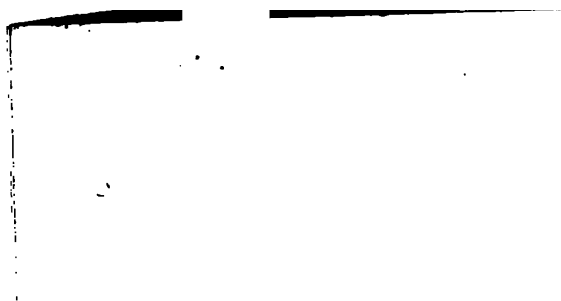
The discussion of this proposition must certainly accomplish a great good. It has more clearly brought out the fact so frankly confessed by my opponent, that the Old Testament covenants, which include the Covenant of Circumcision, give no support to Infant Baptism.

2. That there is no more identity between the church of the Old Testament and that of the New, than between a thing that has no existence, and never had, and a thing that has. The church identity theory is exploded.

3. That the only authority that can be raised for Infant Baptism is, not scriptural precept or example, but analogy and inference, and probability, while the teachings and practice of John, of Christ, and of all his apostles, together with the whole symbolism of Christian baptism, is opposed to, and in contradiction of, Infant Baptism; and not until the fundamental doctrine of justification by personal faith alone had been corrupted, was Infant Baptism brought in.

Now, in conclusion, let me say to my opponent, influenced by his closing remarks on the former proposition and repeated in other phrase during the discussion of this—Baptists of the Southwest can never be conquered nor Methodism defended by such weapons and materials of war as you have thus far used in this conflict. You may assure your heart of this fact. If Pedobaptists present will but take a word of advice from me—who am not your enemy, because I have told you the truth—you will never sprinkle another babe, and thus forever deprive it of obeying Christ for itself when it becomes

a believer, until your religious teachers can show you at least one precept, one command for, or example of it, in the New Testament, and if they cannot do it, you may know it is only a commandment—a mere tradition of *men*—displeasing to Christ, for He has said: “In vain do they worship me, who teach for doctrine the commandments of men.” Every Christian on this earth can unite upon the *immersion* of *believers*, without the sacrifice of a principle, as this Debate has abundantly shown. And if all Christians do not unite with Baptists on immersion and a regenerated church membership, the sin cannot be laid at the door of my brethren.—[*Time out.*]



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